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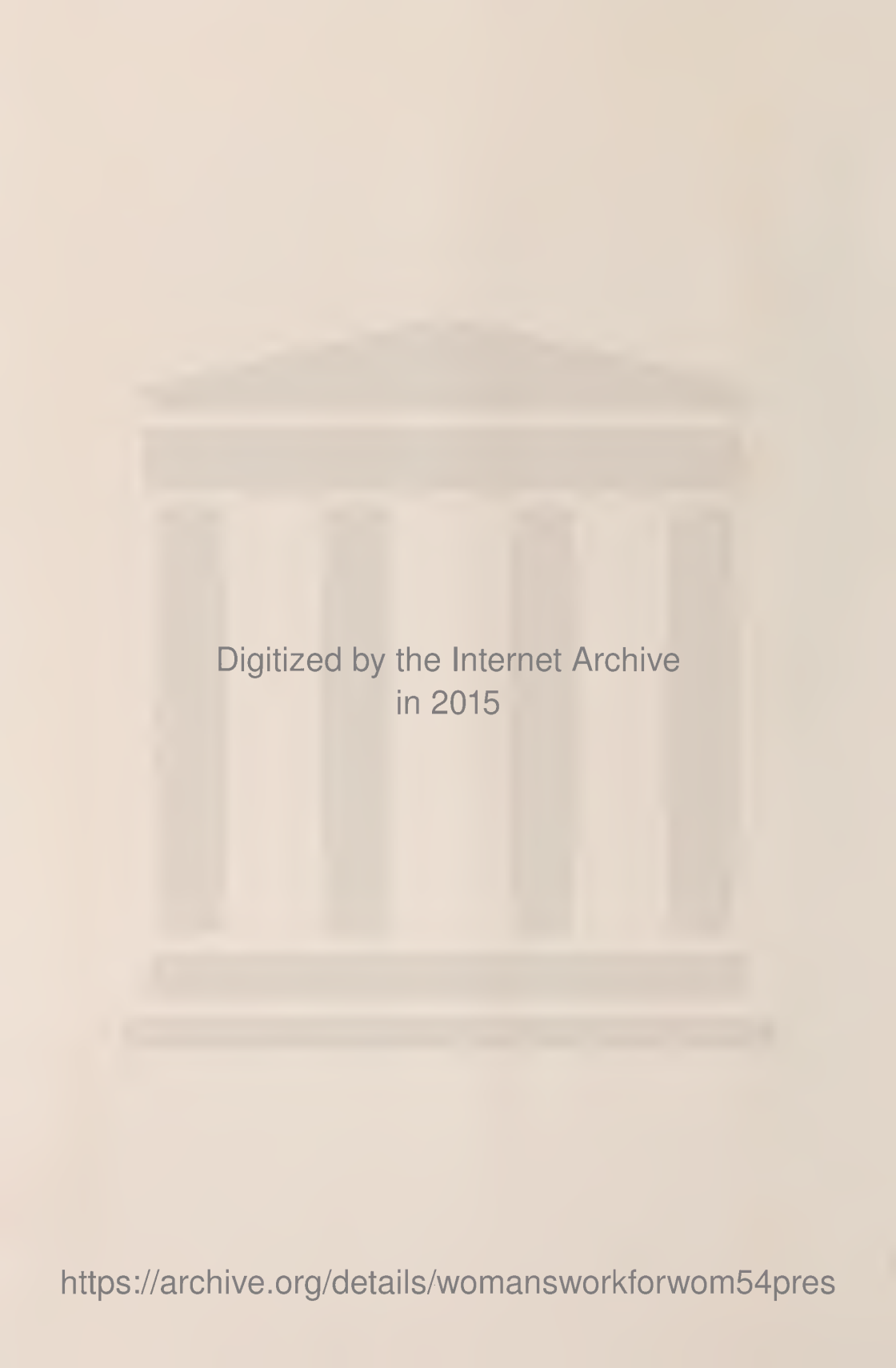
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BY THE

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OF THE PRESBYTERIAN CHURCH.

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WOMAN'S WORK FOR WOMAN

AND

OUR MISSION FIELD

VOL. V. APRIL, 1890. No. 4

CLUSTER after cluster is gathered at the Faith Hubbard School in Hamadan, Persia, where Miss Montgomery wrote January 25, 1890: "When twelve of our girls last week confessed Christ before men we felt our joy was full."

1888 was called "a year of the right hand of the Most High at Chieng Mai," and last year has been another. In October fifteen persons were added to the Church from the city of Chieng Mai and six from Bethlehem, making an increase of 197 adults during the year from those and adjacent stations in the Laos. How does that compare with the record of your church?

A LETTER from Ningpo, China, January 5, says, "five girls from the school united with the Church at last communion."

THE Syria Mission has lately come into possession of a piece of property in Beirût, adjoining and overlooking the seminary for young ladies on the south. This valuable acquisition was about to pass into the hands of Moslems when it was secured to the permanent uses of the Mission through the generosity of a few friends in New York, Pittsburgh and Cleveland, at a cost of $5,700.

DR. AND MRS. ARTHUR MITCHELL are in India in late March and expect to reach Syria about the middle of April.

WE have welcomed to our desk a memorial of the ten members of the Woman's Missionary Society of Blairsville Presbytery who lost their lives in the Conemaugh flood. It is a consoling record of those who obtained a good report through faith. It has been prepared in excellent taste and contains about thirty pages. Price, 30 cents. Apply to Mrs. George Hill, Blairsville, Pa.

DO you want a workable, unhackneyed, thoroughly admirable missionary exercise on Africa? Then send to Mrs. Sophie Loring Taylor, Mount Jackson, Lawrence Co., Pa. The exercise is long enough, with music and perhaps one or two recitations, to fill an evening and requires no copying. Price, six cents.

WHEN we remember that over ninety per cent. of the population of India is in villages, there is added point to several of our Reports this month.

DEHRA School, in North India, has lost by death, the past year, two of its choicest Native teachers. "If we had been asked to spare any we should certainly have said 'not these two.'" One of them had led the singing in school and church for years.

OUR Methodist brethren in the district about Moradabad, India, are rejoicing in a harvest of souls. They had 2,966 baptisms this year. In connection with a recent camp-meeting there was a Sunday congregation of about 4,000, and more than 300 King's Daughters held a meeting —all neatly dressed and educated women and girls.

A LONG-CHERISHED plan has been realized at Dehra in the opening of a Training Home for Christian Workers. It begins with four young ladies, born in the country and, therefore, accustomed to the climate and habits of the people.

BESIDES the Allahabad Dispensary, reported in these pages, there is, in connection with our India missions, the dispensary at Ambala where Dr. Jessica Carleton receives from thirty to fifty women and children daily. Miss Thiede also, though not a physician, relieves a great deal of suffering with her medicines. She treated five thousand cases at Vaga during ten months of 1889.

OUR missionaries who went to South

India last autumn have taken hold with enthusiasm. Miss Sherman thinks she has the pleasantest home in the world and "the difficulty is not how to get comforts, but how not to get too many." She, as well as Dr. and Mrs. Wanless, are devoting themselves to Marathi. On that account the doctor limits his dispensary work to two hours and a half daily, though "it seems cruel to turn dozens away without treatment."

Miss Wherry, of Dehra, reports that, as usual, the girls have taken their turns in cooking and a daily work class has been taught, in which the clothing of all the girls supported wholly or partially by the school has been made, and that of all has been kept in repair. A knitting class has been taught two days in the week and some fancy work has been sold.

One of our ladies tells how people in India who are too poor to buy opium manage to gratify their appetite: "When the opium-growers collect the juice from the poppies they store it in small earthen jars until the time of government weighments. These jars get well saturated and are bought by the poor people, ground and eaten."

Although the Indian revenue from opium has largely declined since the cultivation of the plant in China, it is still about six million sterling.

In Canton alone there are not less than 12,348 persons engaged in manufacturing articles used in worshiping idols and tens of thousands of women engaged in folding the paper money which is burned to idols and spirits, and three-quarters of a million of dollars spent every year for idolatrous purposes.—*Exchange.*

A Brooklyn gentleman writes from Canton that Dr. Mary Fulton has recently received two gold medals for the successful treatment of ladies in the family of a high mandarin and naval officer.

In a very interesting article upon "The Native Languages of Mexico," contained in the March issue of the *Missionary Review of the World*, Rev. William Ferguson states that about four millions of people in Mexico speak some one of the indigenous languages, of which there are five of importance, besides minor tongues. He notes the fact that Protestantism has attempted little toward the evangelization of these native races and says: "In a few points work is conducted among them by means of native workers who are able to speak the Indian languages. But I do not think that there is in the republic a single American missionary able to preach in any indigenous tongue, nor more than one or two even able to converse in it."

French popery at Marè, in the Loyalty Islands, has compelled the exile of Mr. Jones, who has there served the London Missionary Society for more than thirty years, and has caused a law forbidding the Christians to worship in any building; but the islanders are steadfast and, like the Covenanters, have betaken themselves to the caves of the earth. If the equity which characterized the Samoan treaty prevailed at Marè, or had prevailed in time past on the Carolines, at New Caledonia and on many less conspicuous bits of earth bearing up helpless humanity in the Pacific Ocean, it would have removed many obstacles from before the chariot wheels of the kingdom of heaven.

Henry M. Stanley, in a letter written last October to Livingstone's son-in-law, Mr. Bruce, extols the Scotch missionaries, Moffat, Livingstone and Mackay (still living), of Uganda. Says Stanley: "These Mission Societies certainly contrive to produce extraordinary men.

"It is not because they are Scotchmen that they succeed. It is not because they are better men, but because they have been more educated in one thing than all others—that one thing is duty." Noble words! and if Mr. Stanley's travels had covered other mission fields—the New Hebrides, for instance, he would add to his Scotch worthies other names, whether of Scotchmen from Scotland, or Scotchmen from Canada—men like the Gordons, John Geddie and others, who knew, as well as Livingstone himself, how to do their duty.

Hottest weather in Chieng Mai nowadays.

The first missionaries of the Presbyterian Church (South) to Africa are now on their way to the Congo.

The "Woman's Board of Missions" of the Congregational Church in the Eastern States reports an increase of $8,000 in their contributions for 1889 over those of the previous year. Their subscriptions and donations, aside from legacies and other income, amounted to $94,690.90.

OUR MISSIONARIES IN INDIA

AND POST OFFICE ADDRESSES.

Letters should be directed *American Presbyterian Mission* (such a city), India.

Miss Margaret A. Craig,	Rawal Pindi,	Punjab.	
Mrs. Robert Morrison,	"	"	"
Mrs. Charles W. Forman,	Lahore,	"	
Mrs. J. H. Orbison,	"	"	
Miss Agnes L. Orbison (about arriving),	"	"	
Miss Clara Thiede (of Vaga),	"	"	
Mrs. Henry C. Velte,	"	"	
Miss Carrie Downs,	Jalandhar,	"	
Miss Jessie Dunlap,	"	"	
Mrs. Charles Forman, Jr.,	"	"	
Miss M. M. Given,	"	"	
Mrs. Edward P. Newton,	Lodiana,	"	
Dr. Jessica R. Carleton,	Ambala,	"	
Miss Marion Janvier,	"	"	
Mrs. B. D. Wyckoff,	"	"	
Mrs. Calderwood,	Dehra,	N. W. P.	
Miss Annie S. Geisinger,	"	"	
Miss Harriet A. Savage,	"	"	
Mrs. Reese Thackwell,	"	"	
Miss Sarah M. Wherry,	"	"	
Miss Mary E. Bailey (about arriving),	"	"	
Miss Emily M. Foote (Woodstock),	"	"	
Miss Clara Giddings, "	"	"	
Mrs. James L. Scott, "	"	"	
Miss Clara Williamson (Woodstock),	Dehra,	N. W. P.	
Miss Elma Donaldson,	Saharanpur,	"	
Mrs. J. C. R. Ewing,	"	"	
Mrs. Henry Forman,	"	"	
Mrs. A. P. Kelso,	"	"	
Miss Mary P. Forman,	Futtehgurh,	"	
Mrs. T. E. Inglis,	"	"	
Mrs. C. A. R. Janvier,	"	"	
Miss Christine Belz,	Etawah,	"	
Mrs. James M. Alexander,	Allahabad,	"	
Miss Bessie Babbitt,	"	"	
Miss Susan A. Hutchison,	"	"	
Mrs. J. J. Lucas,	"	"	
Mrs. John Newton, Jr.,	"	"	
Mrs. Joseph Warren,	Gwalior,	"	
Mrs. James F. Holcomb,	Jhansi,	"	
Miss Margaret Ewalt,	Kolhapur,	S. M. C.	
Mrs. Joseph M. Goheen,	"	"	
Mrs. J. J. Hull,	"	"	
Mrs. Geo. W. Seiler,	"	"	
Miss Jennie Sherman,	"	"	
Mrs. R. G. Wilder,	Sangli,	"	
Miss Grace E. Wilder,	"	"	
Mrs. W. J. Wanless,	"	"	

In this Country: Mrs. Bergen, Blairstown, N. J.; Mrs. Ferris, 3 Court Street, Auburn, N. Y.; Miss Fullerton, 4108 Spruce Street, Philadelphia; Miss Griffith, 829 N. Twenty-first Street, Philadelphia; Mrs. Graham, Wooster, O.; Mrs. McComb, Carlin, Neb.; Mrs. Francis Newton (expected soon); Mrs. Charles Newton, Monroe, N. Y.; Miss Patton, Brooklyn, Mich.; Miss Pratt, Cedar Falls, Iowa; Mrs. Pollock, Monument, Col.; Mrs. Seeley, Morristown, N. Y.; Miss Seeley, Poughkeepsie, N. Y.; Mrs. Tracy, Wooster, O.; Mrs. Tedford (expected soon).

SHALL GIRLS GRIND THE GRAIN IN MISSION SCHOOLS OF INDIA?

THAT depends:

I. Upon the aims of the Mission.

II. Upon the family circumstances.

III. Upon tuition fees paid by the parents.

I. Aims.—With regard to introducing any industrial feature into girls' boarding-schools it would seem that the aims of all Missions would be in accord. They would entertain a theoretical belief that a girl whose brain, eye and ear were developed while her hand had been trained to nothing would be only a half-trained woman. They would have a practical belief in such training; perhaps as a means of livelihood, but, at any rate, as affording suitable exercise in the languid India climate. Still stronger would be their moral approval of it in order to keep girls in touch with the household life of their own people. "None of this denationalizing of our girls," they would say. "We are out here to make Christians, not Europeans. Let us send them back to their homes, educated *above, but not away from*, their families." They would agree with Miss Rainy, the well-known secretary of the Ladies' Society of the Free Church of Scotland. She says the girls of their schools in India "are brought up as much as possible in native style. They wear the pretty native dress; use native food and eat it with their fingers as the Natives do; and their sleeping arrangements are of the simplest kind. *The object is to separate them as little as possible from their own people in matters of mere custom.* They are all trained to household work."*

II. Family Circumstances.— A teacher looking over her school-room in America knows that it is impossible to base her training of an individual pupil simply upon the social circumstances of her family. Out of that class of light-hearted girls before her is coming the future wife of a cabinet officer, a superintendent of public schools, the wife who will carry on her husband's coal business after his death. Their diverse futures are veiled from her eyes and she is to train them not for some special sphere but for *life in America*; for such emergency or honor as, under the institutions of their country, God's Providence may send.

But in India it is not so. The missionary teacher may prognosticate what the lives of her pupils are to be in their main features. In the heathen schools they are betrothed already and their social position is unalterably fixed. In the Christian schools they are not betrothed and, in the case of a few, the unknown and exceptional may await them; but where there is one mission girl destined to marry a Dhuleep Singh, the great majority are to be wives of catechists, school teachers and pastors. These future husbands will earn from Rs. 8 to Rs. 20 per month and not more. This fact supplies a known element and simplifies the teacher's work. Her girls must go out

* *Our Jubilee*, pamphlet pub. July, 1887, p. 9.

of school capable of maintaining a household upon from Rs. 8 to Rs. 20 monthly. What a painful infelicity if her tastes and habits require thirty rupees!

Most missions in India have what are denominated "Christian Girls' Boarding-Schools"; some English societies have one of these at each principal station. It does not mean that only girls who have themselves been subjects of saving grace are received into these schools; it means that they are neither Hindu nor Mohammedan in faith (in which case they could not eat with their Christian teachers), but are simply of such parentage or circumstances that they are able to accommodate themselves to Christian customs.

The greater part of these boarding-schools began as orphanages. In the early days of missionary effort this was the only way by which it was possible to get girls under instruction. Only orphans and children abandoned by their parents were accessible to the lady missionary. Such children were naturally from the low castes, often the lowest caste — the sweepers and scavengers of the Hindus. It goes without saying that small intellectual ability is looked for among the low castes and they are the thriftless and improvident part of the population. Take into consideration the social system of India, by which each caste is kept in the same groove and "the laws of heredity allowed to operate without limitation for thousands of years," until each has a crystallized character of its own, and it will be seen that our pioneers had no flattering prospects for their orphanages. But they made the best of such opportunity as they had, thankful to get in the opening wedge in behalf of Indian womanhood. They trained their orphans and married them to young men in the Mission Churches and it is the children of such parentage that largely fill the Christian Girls' Boarding-Schools. These faithful first teachers had the joy, many times, of seeing grace come into "unlikeliest hearts" and "the weak things of the world confound the mighty"; but it was not to be expected that class traits and tendencies which have been repeating themselves for a cycle were to be eradicated in one or two generations. That would be a miracle and not according to the laws by which God governs this world.

Looking then to the circumstances of families generally represented in these boarding-schools, to the facts of their poverty and race inheritance, what sort of training does their case demand? That, no doubt, which would counteract their race faults—a training that would frown on beggary and idleness and would cultivate thrift, economy and self-respect. Most of these girls are destined to homely lives, with little opportunity to indulge in the luxuries of a European lady. Should they not be so trained as to be useful and happy in their sphere? In fine, why should not girls from such circumstances as we have described, grind the grain as women of like means grind it all over India; as women make the family bread in good homes all over America?

But why elect the "grinding" as a test? The answer may be given by quoting the simple explanation of an old resident of India:

"All kinds of grain in India are threshed out on a threshing-floor by the constant treading of bullocks. This method leaves the grain mixed more or less with earthy matter. As a result of this condition there is in every family, rich or poor, without exception, a little fan to winnow the grain before grinding. This fan, called a *súp* or *soop*, is the one national household utensil. In the midst of terrible famine the poorest families that rove about the country in quest of food have a *soop* with them. It costs about a cent or less.

"The next national domestic utensil is the pair of millstones to grind the grain into flour. It is the universal custom for Indian women to rise a little before dawn and grind grain enough to make bread for the day, after it has been thoroughly cleaned in the *soop*. Among Hindus and Mohammedans of the artisan and laboring classes all women are brought up from girlhood to be *expert* in the use of these two household utensils. By thus cleaning and grinding their own grain, instead of buying the flour in the bazaar, they save one anna and six pice on every rupee."

It is with that last sentence that we make connection between the single department of schools and the whole broad mission work; for mission churches will never become self-supporting unless the women know how to practice household economy.

III. Tuition Fees.—Parents in unenlightened countries have almost universally been willing to pay for the education of their sons before they would do the same for their daughters, and when a father in India presents the full tuition for his daughter's term at school it may safely be left with him to say whether or not she shall grind the grain. He will not want her to know less than her neighbors about home thrift. He will not pay to have her spend her time on what he hires servants to do at home. But if a girl is a purely charity scholar, maintained for a period of years by the offerings of Christians in England or America—many of them living most economically themselves — and her father is correspondingly freed from supporting her, then

is there any propriety in her growing up exempt from the duties of her class and accustomed to an ease and comfort that she never can have again unless it is received from the hand of charity?

This is the place for a chorus of reproachful exclamations: "But isn't Christianity a leveler?" "Where is our bepraised American equality and a chance for every one?" "Our Christians are moneyless; they cannot pay tuition, and women teachers, the desperate need of India, must come from Christian families or not at all." "And there's the government grant that we can never draw unless the girls do just so much in their books, and it is so hard for them (and for us, straining to draw them up to that pitch) that they never have time for this useful work!" And, finally, "There, afar, shines the star of the teacher's ambition — the university examination!"

There is not room in the limits of a single article to indicate all the questions even that might be raised here, much less to answer them; but two or three things may be suggested.

Will any book culture make a teacher *valuable* unless she is at the same time toned up to a standard of unselfishness, industry and self-respect?

No girl who is capable of becoming a *valuable* worker is going to lose the chance in any mission school. The missionary will keep her eye on every one who exhibits special energy or power or Christian grace and whenever she finds such stamina and perseverance as Mrs. Joshee showed while taking her medical course in America, that girl will be promoted to higher opportunities as fast as she is capable of improving them. This is very different from spreading the opportunities at the outset before the competent and incompetent alike.

Neither do we scoff at the "higher education." There is such a thing in India as well as in America and our Methodist sisters, while children of light, are also wise in their generation in projecting a College at Lucknow. But what principles govern the Methodist School at Lucknow? Let its well-known founder, the first woman ever commissioned by her Society, answer:

Miss Isabella Thoburn says, in a letter of Jan. 30, 1890:

"Up to the time I left India one-third of the girls in our school were Eurasians or Europeans; now one-half are such. The Lucknow girls do the dining-room work as well as that in their own rooms. They only help in the kitchen when specially needed.

"There are classes of Native Christians in India as there are classes of people in this country. My school is made up of girls from families of the better kind; they do not grind at home and *as they pay their board and all expenses* they are not made to grind at school. I admit only those who can pay for their education, with the exception of six who are on scholarships. These are reserved as prizes for girls from the lower-grade schools, or for such as are thought specially promising, but have no means of going through the course otherwise. *The number is limited to six.* I could have added a score of girls any day by reducing or remitting fees, but I believe it vital to the character of Indian Christians that they learn self-dependence and I would give them nothing that they could pay for. For those who cannot pay we have a number of schools and two orphanages, one in the hills and one on the plains. In the orphanages and schools made up from the class that grind at home the girls do that and all other work. In all the schools they learn all kinds of needlework, but chiefly plain sewing.

"A woman in India has much less need to work with her hands than a woman in America, and it is not likely that those who take the higher places will do more manual labor than women in this country. I hope they will be wise enough to be *willing* to do whatever is required of them."

It may be of interest to inquire the facts regarding the practice in other Societies.

English missionaries often adopt a plan of three grades, the orphanage, the middle school and the higher training class. In the latter there are rarely as many as a dozen pupils. In their lower schools the girls do the cooking, and all English and Scotch schools teach a great deal of sewing, knitting and often fancy work.

A gentleman has given us the following statement of what he saw on visiting certain schools:

"In the Baptist (Eng.) school in Delhi we found that every girl was brought up* to use the little fan to clean every kind of grain used in the school. We also found three large sets of millstones and nine girls every morning ground flour for the school, and those who had done this for nine or ten years, every day except Sunday, stood head and shoulders above others in their examinations in the normal and medical schools at Agra.

* Miss Pendleton tells us they also made beautiful lace for sale.

"On the other side of Delhi, at the Mission of the S. P. G., we entered the school by surprise. It was work day. Young girls with their spinning wheels were spinning cotton; others, sewing; others, larger, cutting out and making garments for the boys' school. The lady in charge took us to the cook rooms, where she showed us 160 pounds of extra fine flour which the girls had made from the dirty wheat bought in the bazaar.

"At the girls' school in the Sialkot Mission (Am. U. P.) we saw a large copper boiler set in an arch of masonry, used for heating water and boiling clothes on washing day. There, too, was the water bucket and well from which the girls drew all the water and there was the washing out to dry, all done by the girls."

A late report of the C. M. S. announces:

"Buildings have been erected for the transfer of the Girls' Orphanage from Amritsur to Clarkabad, in order that the girls may be trained to agricultural and household work. It is hoped this school may become to the Christian agriculturists in the Punjab what the Alexandra School and the middle-class girls' schools already are to the children of the higher and middle classes. The agricultural population needs now our utmost attention and special training will be required for female as well as male teachers, who are to spend their lives in God's service in the villages."

The Lutheran Mission (American) at Guntur established an industrial school for Mohammedan girls in 1888 and last year opened a *gosha* department, having thirty women at the outset. The object is to provide against idleness and want. They have also a Christian girls' boarding-school whose forty members are supported by American contributors. They report:

"All the work of the school, such as cooking, carrying water, cleaning, sewing, is done by the pupils. They are given a good common education and as much Bible truth as possible. We do not change the food, dress or habits of life, except when necessary for the sake of morality or health. They live on rice and curry in the district; in school we give them rice and curry, or *chollum* and curry. They eat with their hands, sitting on the floor, but they sit in an orderly row, the older ones asking a blessing."

In the large Normal School of the American Board in Madura City the girls pound their rice, cook their food and make their garments.

These are sufficient as instances. The object in presenting them and in touching upon the subject at all is to draw attention to the fact that we have not come to the bottom of our problem of education in India. Neither is it necessary that a course should always be continued simply because it has been pursued in the past. It is for the sponsors of missionary schools to have settled aims concerning them and to keep informed regarding their accomplishment. It is for the missions to decide, from a knowledge of their districts, which parents are able to pay tuition and what children must be charity scholars. It is the privilege of the missionary teacher, while profiting by the experience of those who have gone before her, to herself contribute something to their conclusions out of her own profound study of the country and its people. She may come closest to the heart of the Indian girl and, reading her with the eye of sympathy, detect which methods and practices spoil her and what elevate her. With tender conscientiousness she will shield her from the one and surround her with the bracing influences of the other. She it is who will ask with most solicitude regarding her pupils: "Ought I to teach them to sew, or to cook, or to grind the grain?"

A DISTINCTION MADE.

One of our readers has objected to a phrase which appeared in our last issue over the well-known initials "F. F. E." The sentence is to be found on page 60 and reads as follows: "There are now in India many educated women who, like Ramabai, are seeking the elevation of their sex, but not along Christian lines." Criticism was offered upon the closing words and their author, in response, has amplified his meaning in the note below.

I find in a published review of the second year's work of the "Ramabai Association" a letter from her pen written at Bombay, April 19, 1889, in which she gives some exceedingly interesting details of her work and alludes particularly to a young widow who had lived with her for six weeks and had became greatly interested in religion. "When," as Ramabai says, "she came to see the difference between a Hindu and a Christian household she was anxious to become a Christian and told her intention to my child. *I cannot, of course, teach religion to her*, but I let her join my child and myself in our morning prayer and have engaged a lady missionary to come and give her religious instruction."

The Pundita Ramabai is cordially supported in Bombay by Hindus, Parsees and Mohammedans, all with the understanding that religious teaching shall be no part of

her work. On her first arrival she was met by many well-known Hindu citizens at the house of a friend, where she explained the object of the institution and sought their sympathy and support. Ramabai's work is valuable just as our common-school system is valuable, and I can express without reserve my deep interest in and sympathy for it, at the same time that I do not by any means regard it as in the highest sense missionary work.

It is simply, though nobly, humanitarian. I am not at all sure that it is not the best thing that Pundita Ramabai can do. But there is a great effort made in the interest of what is known as the revived Aryanism to prove to the people of India that all these good impulses, which they have unquestionably derived from Christianity, are due, not to the Bible, but to the ancient Vedas. They have embodied in their creeds many of the high precepts known to us and which were strangers to India until within a recent period, but have denied that they are due to Christianity. They give the cup of cold water, but are opposed to the idea that it should be given in the name of Christ. The credit goes to Vishnu or Varuna. Now Ramabai does not sympathize with these views, but from the standpoint of Christian Missions it is all important that the proper distinctions should be clearly observed.

F. F. Ellinwood.

AN ABYSSINIAN GIRL.

It was in 1867 that the English invasion of Abyssinia took place and, for this campaign, troops were ordered from India as well as from England. Among the English officers who commanded the Indian contingent was one with a compassionate heart—Major Ross.

During the march his soldiers brought into camp a little child deserted by her friends and in danger of starvation unless cared for by them. She became the Major's ward and accompanied the regiment on its march, her sober little face looking out from among the burdens on the back of a pack mule or camel. When the time came for return to India there was nothing else to do but take the child with him, for, as the Major afterward said, he felt that the responsibility of her future had been laid upon him and it was not a matter from which he dared shrink.

So to India the little negress—now named Miriam—was carried, and after a year or two she found her way into the Dehra Mission School, where she grew up to womanhood among the daughters of our Christian converts—one with them in her tastes and feelings and like them in scholarship. A decided taste for music was, by the wish of her guardian, developed, and she frequently surprised visitors by her powers at the piano.

She grew up haughty and proud, taking passionate likes and dislikes and, in consequence, giving her teachers and her guardian much anxiety as to her future happiness, unless her spirit changed. At one time it seemed as if she would have to be removed from the school altogether, so obstinate and stubborn did she become; but just when her teacher had arrived at this decision and was about to act upon it she came, confessing her waywardness, asking to be tried again and seeming so earnest that she was allowed to remain. From that time a different spirit seemed to move Miriam and she gave no further cause for reproof while in school. Less than a year after this she asked to do mission work and a position was secured for her under the superintendence of a former missionary teacher.

While in this position she met, by accident, a young negro who had been brought from Africa at the same time as herself, who had also been trained by missionaries and was just completing a medical course. He had it in his heart to return to his own people as a medical missionary and wished Miriam to accompany him as his wife and helper. This she was willing to do, and when Dehra School was looking forward to having a foreign missionary representative in Africa, besides so many home missionaries in India, Miriam sickened and, after lingering a few months, died. Her guardian mourned for her with real affection.

For those who had looked forward with such hope of her work in Africa it seemed a strange providence that Miriam should die just when such a wide door of usefulness seemed opening before her; but they believed that the Master who is guiding all the work for Him can make no mistake. They could rejoice that, through the efforts of Major Ross, one soul that might have died in ignorance of the Gospel was now a redeemed spirit.

Elizabeth M. Pendleton.

A PICTURE THAT SPEAKS FOR ITSELF.

These *Darzi*, or tailors, are making the foreign ladies' dresses in a dress-making establishment. Not one woman in five hundred in North India knows the use of the needle, although they are quick at learning it if taught.

SAMPLES OF ITINERATING EXPERIENCE IN THE PUNJAB.

MONDAY evening Mr. and Mrs. Janvier and I drove out to Kaimganj, twenty miles from Futtehgurh. We have two catechists living there who have opened a boys' school, with an average attendance of thirty-five. Kaimganj is a great town, and on market days the people from neighboring villages come pouring in. In the bazaar almost everything imaginable was for sale. When you remember that shopkeepers regularly ask two prices for their wares and before even a yard of cloth can be bought a long altercation in a very high key takes place, you can imagine what a hubbub there was. Mr. Janvier stood in the bazaar and preached to large crowds every day. We went to a number of houses where the people were all friendly and glad to have us come. The women gathered in from neighboring houses, eager to see the foreign ladies. Everywhere we had *pan* given us—a crisp green leaf filled with pungent spices. Rather than give offense I ate a *pan* in every house. Although the spices nearly take the skin off one's mouth they are preferable to the greasy sweetmeats a zenana visitor learns to dread.

I tried to tell them of Christ, the only *muktidata* (Saviour), and a few of the women listened very well, but most were so interested in our dress, so eager to ask how old we were, whether we were married and why we wore no jewelry, that they paid little attention. They were pleased with the bhajans, or hymns set to native airs, and begged us to sing again and again.

While we were in Kaimganj the Dewali Mèla came off—the very prettiest of all the Hindu festivals. It is just such a time as the people love, when they give themselves up to pleasure, when all the men, boys and girls dress themselves in their finest, brightest clothes and all their jewelry and light up their shops, houses and even the trees, with numberless little lamps. Candy shops

are extended into the streets and piles of candy of every color are there with lights shining through and around them. Gayly-colored paper lanterns are hung from long poles over the streets. Unfortunately, Hinduism demands that every man shall gamble on the night of the Dewali; if he fails to do so, in some future existence he will be a frog. There is said to be a great deal of stealing during this mèla; money for gambling must be obtained some way.

Mary P. Forman.

We went by rail, the place being forty miles from Futtehgurh; arrived at the station, we found only ekhas and ox-carts. We chose the former. I have long wanted to ride in one of these popular vehicles, and now we had three miles of it over an ox road. We had much more than our money's worth (8 cents) of enjoyment, notwithstanding the jolting. Our tent had been sent on and pitched for us. After settling our effects we walked into the village where the mèla is held and visited the tomb which is the original occasion of all this annual crowd. We found a good site for a preaching tent in the fair and rented it; the next day work began. I was present nearly all of three days, playing Christian bhajans after each address of the catechists.

Mrs. Janvier.

We chose a good centre, with multitudes of villages within driving distance, as a frequent change of camp involves additional expense. Miss Downs, with her small portable organ, interspersed our little talks with music, often stopping to explain the hymns and bhajans. A crowd of sixty or more women and girls would stand, some of them for two hours, as we strove by different illustrations to make the plan of salvation so simple that they might know how to receive Christ as their Saviour. Miss Given and Miss Downs were in the habit of visiting other villages daily—one or two, according to distance. There is something very inspiring in a crowd of people, small or large, hearing the words of life, either for the first time or after long intervals, and when one realizes how ready Satan is to dissipate the effect, how darkened the understanding of our hearers, and with what an armor of bigotry they are incased, one's whole soul is drawn out in the effort to present the blessed truths of the Bible clearly and forcibly. Oh, for the gift of tongues and the spiritual power of the Apostles!

Lodiana Letter.

At little Vaga, twenty miles from Lahore, Miss Thiede, the sole missionary, has been assisted by a catechist and his wife and a Christian schoolmaster. Mr. Velte has once administered Lord's Supper at this station and baptized five children and four adults, three of the latter from the school for girls and women. The husband of one of these late converts was baptized a year ago, so that theirs is now a Christian home. Miss Thiede says of it: "I could never count my coming to Vaga in vain if we had only this one converted family, but we have more."

The following forms of effort were in operation at Vaga last year:

Sunday, two preaching services; average attendance 41 for the year.

Two Sunday-schools — one for children before morning service, and one for adults in the afternoon. People from surrounding villages come to morning service and remain to second Sunday-school.

Every day: dispensing medicine, and morning and evening prayers attended by school children, patients and outsiders.

Boys' day-school } for a large part of the year.
Girls' day-school }

The latter includes a sewing class.

Night-school, kept up all the year except during harvest.

The missionary reports for herself:

I was not able to do much itinerating; I paid only 48 visits to villages. Each of them was a joy to me, though I do not less enjoy visiting from house to house in my own village. These visits have to be seldom, as I have nobody to help me in the dispensary and patients keep on coming all day. Some days I have not time to reach the outer gate of the compound, not to think of walks; these are only special pleasures when visitors come. . . . Especially two visits are remembered to far-off villages—Basine and Barana. Rev. —— (a helper) accompanied me to Basine. It was a Hindu festival and Basine was gay with drum beating and shouting.

We went first to a Mohammedan fakir's place, where we had an attentive crowd, till the fakir got angry about our preaching Jesus, the Son of God. Then we left and went where many shopkeepers were resident. Here I left the helper to speak to them and went to a number of women sitting and spinning. Some men told me to go away, but I replied that I had a special message for the women and as they did not belong to that sex they should clear the place; some women told them the same, loud enough though with veiled faces. The men quietly left.

When I had finished my message I went to another group of women, who begged to hear my instrument. I sat on a fallen tree and began to play; after a while the helper joined me. I had not been singing long when a gay party of young men came with drums. They stopped and silenced the drum. I asked them to pass on, but they begged to hear the Gospel and listened respectfully. They led us to a place where we spoke to a large crowd. One man asked us to come to his house and have tea; the helper refused, but he begged so much that we went. He was the son of a rich Brahman Sikh, at present on leave from her Majesty's army. His house had a large courtyard, where over a hundred people gathered. He brought an English chair for me and an ornamented *charpai* with a rich covering for the helper. The tea was of very good flavor. The ladies of the house invited me inside while the crowd outside listened to the helper, who was joyfully surprised. Father and son both asked us to consider their house our headquarters in Basine and come soon again. We gave them a Gospel in Gurmukhi when we left. *Clara Thiede.*

It was pitch dark inside the tent; but, taught by experience, we were prepared for the emergency. We felt about till we found our store box; and having felt for the lock and opened it, we knew exactly where to put our hands on the box of matches on the *very* top. Striking one, we had light enough to find candle and candlestick, and then everything else was easy enough. Here, however, another little *contretemps* arose. Our Mohammedan servant had not yet arrived and there was not a drop of water; and we could not send the low-caste man to get it, as he would not be allowed to draw from the village well. We are obliged to have two men to keep watch night and day in turn; and we arrange that one shall be a low-caste man to do the sweeping and the other a high-caste to draw water for us; but inside the tent we do all our own work, as we find that a retinue of servants is a great hindrance in many ways to our free access to the people. We would dispense with these two if possible. We have also a man to look after the horse and cart. Having no water, we could not make ourselves a cup of tea or boil our eggs; so we beat up the eggs in milk instead and had that with our bread and butter. Then we made our beds and tidied our tent and were glad to get to bed early. There is no place like a tent for sound, refreshing sleep.

We awoke at six this morning, unpacked, and lighted our kerosene stove and put on the kettle to boil and the rice to cook while we dressed. By the time we were ready for breakfast, breakfast was ready for us—rice, eggs, bread and tea, made a substantial repast, on which we expected to do a day's work. After clearing up the breakfast things and tidying the tent, we called the servants for prayers and then took our books and sallied forth.

It was now half-past ten, the extra work of unpacking having made us later than usual. The women are usually at leisure by eleven. Our horse had had a heavy day and so we decided to take the near villages and walk. The sun was hot; but the air was pleasant, and there were four villages within easy reach of our tent.—*English Missionary, in the Female Missionary Intelligencer.*

THE KOLHAPUR CHRISTIAN GIRLS' SCHOOL.

Since the last report we have the use of our new buildings, the schoolhouse and girls' home, both plain substantial houses, very convenient and comfortable. The health of the girls has been much better this year than ever before, and this is, I believe, owing to the new buildings. Although we have not yet reached any high ideal of neatness, the girls find it much easier to keep things clean and tidy since there are proper places in which to put the bedding, clothing and cooking vessels. We are not quite done building yet. We are to have a wall around our compound and a little shed for fuel and then we shall settle down contentedly, not asking for more nor coveting other peoples' good things until the school shall have outgrown these buildings.

We have had fifteen boarders and as many day scholars. The education of girls is not yet popular in this part of the country. To every girl in school there are fifteen boys and thousands of boys are not in school at all; yet Kolhapur State is in advance of many surrounding districts.

Ours being a Christian school will grow only as our Church grows. We have now nearly all the available girls of proper age.

With better health our girls have been happier, better behaved and more studious. It is a great pleasure to see this improve-

ment and it is a part of our reward which *I* get but am not able to share with *you*. When the theological class, which was opened in June, began to use our schoolroom before our school hours, one of the older girls said to me: "And are we not to have any of this knowledge?" I told her the daily lesson in the Shorter Catechism with Scripture proofs was as deep theology as the young men were learning.

From the first of June I have had the help of Miss Ewalt in the school, and very valuable help it has been. She has had the primary class and part of the sewing. Although not yet familiar with the Marathi, she manages to make the children understand what is wanted of them and, possibly, herself learns something from them. I sometimes hear sentences like these: "Anundee, where is your *suee* (needle)?" "Tasa, get your *kam* (work)." No one seems to hesitate in obeying; yet the little ones do not study English.

A. M. Goheen.

THE VILLAGE GOSSIPS.

WHAT are they talking about? You may be sure, in some way, the conversation has to do with *rupiya-paisa* (Indian coins), for the struggle for existence is real among the village people of India. It may be they are talking over the impositions of the government *chaprassi* in levying on them for his own benefit in addition to what is legal. Perhaps there is a wedding in prospect and they are making arrangements for the feasts to be given, considering how and where they will borrow the money to accomplish this, remembering this and that friend in some distant village who will give his rupee to help as they themselves gave when there was a wedding in his family. One may have been off to the city and traveled by rail, and he is telling not only of the wonderful things he has seen there, but of the indignities he was subjected to—obliged to sit in the car side by side with a low-caste man. The man apart, sitting native fashion on his heels, may be a servant in some European's establishment. If so, without doubt he is retailing all the gossip he has picked up about his master's family.

It is a *charpai* (literally, "four feet") or bedstead, on which the two men are sitting. It is made of pieces of bamboo and rope stretched up and down and woven across. The man with brown body bare to the waist, the tube of a *hookah* in his mouth, is evidently the host. You can see the bowl of the pipe resting on the ground;

this is half full of water. The upright stem with small basin at the top contains the tobacco and fire; the crooked stem, one end of which is in his mouth, is connected with the bowl of water. As he smokes or "drinks" his *hookah* you hear a bubbling sound, caused by the smoke passing through the water. This is why the pipe is often called the "bubble-bubble." After he has smoked for a few moments he will pass the *hookah* on to his friend and he in turn will pass it back to the host. The third man may be of a lower caste and so not allowed to "drink" with them. The tumble-down looking structure back of the men, with open loft and thatched roof sloping so near the ground that one must stoop in passing under it, is a dwelling house. Along the edges the thatch looks very ragged; it has been pulled off, little by little, to light the fires. In the background we see the Himalayas. Up that way is Landour and our Woodstock School. *Julia S. Bergen.*

REPORT OF ALLAHABAD DISPENSARY.

OUR readers will be glad to know that medical work at the Dispensary went on without flagging during Dr. Sarah Seward's absence of seven months, last year. Miss Symes, her associate, is an English lady of missionary parentage, born in India and therefore acquainted with the vernacular in childhood. She has received training in medicine in England and is appointed by the Assembly's Board. These ladies are assisted by Miss Christian, who has rendered valuable help in the Dispensary for seven years. Add to these good Christina, the Bible woman, and we think we have a strong force at this point.

"HITHERTO hath the Lord helped me," has been my happy experience during my first year's work in Allahabad. I arrived November 5, 1888, and the following day accompanied Miss Seward to the Dispensary in the city. The same week I commenced reading Hindi with Christina, the Bible woman, for though I had some previous knowledge of the language I was anxious to further equip myself. It is usual to precede work at the Dispensary by reading to the women assembled a gospel narrative, a chapter from the *Peep of Day*, or something illustrative of God's love to perishing souls. In this work I have always been much interested.

After referring to Dr. Seward's illness and her plan to come to America, the report continues:

When it was first proposed that Miss Seward should leave us for a time I quite dreaded the responsibility, but I was comforted with the assurance that the Lord never calls us to any work without supplying corresponding grace and strength, and I was also encouraged by the fact that Miss Seward's faithful and valued helper, Miss Christian, would be associated with me. I am thankful to add we have worked happily together, endeavoring to serve each other by love and having for our object the glory of God in the work he has intrusted to us.

From April to October, 1889, our report is as follows:

Total attendance at the Dispensary,	5,769
Largest number, in September . .	998
New patients	1,985
Patients visited at their homes . .	214
Fees realized	Rs. 327–13–6

An account of receipts and expenditure has been rendered month by month to Rev. J. M. Alexander.

It has encouraged us to see occasionally some interest shown by the women in the reading of gospel truth. One day three women asked us to give them Hindi books, two of them making special request that the books should contain information about Jesus Christ, while another asked for bhajans. Though, as a rule, the women who come to the Dispensary are ignorant and their minds untrained to think, yet we are pleased sometimes to find how much some of them remember and that they can relate a good portion of what they have heard from us on previous occasions. Earnestly do we pray that God may bless the seed sown and make it bear fruit to life eternal.

There is a class for children held in our veranda every Sunday afternoon, including boys and girls, their ages varying from five to eighteen. This class is conducted by Christina, who teaches them the Catechism and bhajans. For the last six weeks attendance has been from 32 to 36 children each Sunday. On Sunday mornings, Christina takes a class in the Katra Mission Church Sunday-school and is engaged during the week teaching in zenanas; she visits 32 zenanas and has 49 pupils. They are taught reading, writing, the first and second books in Hindi and the Catechism. The women read from the Gospels, the *Peep of Day* and *Line Upon Line*. They are also taught plain sewing and knitting.

May the Lord of the harvest own and bless our united efforts, that while one sows and another reaps we may rejoice together!

Mary L. Symes.

FEBRUARY 21, mother and I, with Sideram (a catechist), started a weekly service in Bowada. We have tried to make it a Sunday-school in character, though held on Thursdays. Our school roll increased rapidly to forty and later to seventy. March 14, some nineteen boys were able to recite the Lord's Prayer. Scarcely two months had passed when we began to meet decided opposition. We heard that the government school teacher whipped children for learning the Prayer. Soon his school was kept in session later, few boys came, and some of the papers we had given were found torn and scattered by the roadside. A monsoon drove us from our tree but to find shelter in a new, clean cattle pound. This building, on the corner of four streets, is central and useful for a service which we have tried to hold alternate Sundays.

At the close of one service here, the Kulkarani (officer of the village) sought to speak with Sideram. He asked if it would not do for him to be baptized away from here. He seemed impressed with the story of the prodigal son and said: "If the Father will take us, why shouldn't we come?"

This man is a most timid seeker, very like the shoemaker whose home first attracted our attention to Bowada. He was one of the two men who, February 14, came to our door; lifting from his head a basket, he laid it down on the veranda, and, turning aside a bit of semi-white cloth, he showed us his treasure—a tiny baby. After telling of the death of the mother and showing much affection for the child, he gave it to me and left with the promise of coming often to our services. The little one, whom we called Dayah, was cared for by a Christian woman and did well for a time, but May 9 she died. After her death Sideram said to us: "Her father came up and embraced me, saying, 'Why haven't you been around? Sit, I have something to tell you. I am ready to go where Dayah went. Do to me and to these boys what you did to her,'" referring to baptism. Suspecting relatives discovered the man's desire and we fear he is yielding to their influence.

Since February 5, regular work has been kept up at Wadinga. Sideram has been most faithful in walking out through rain and mud when we failed to go. I have felt especially drawn to the women in this village. In a group of hearers one said: "I have prayed to Parameshwar (God), but I missed that name Jesus Christ." While some were speaking of the difficulty of remembering the name of Jesus, one said: "I can remember it, for I take it every night." A little woman, anxious about a sick friend, said, referring to the New Testament in my hand: "Can't you tell me from that book whether she will live?" She led me to the home of the sick woman. Leaning over her she cried: "Here has come the one who told me about that Name! Don't you know? Don't you hear? Why so?" In vain she tried to get some recognition; the sunken eyes would make no answer. Several had now gathered in the room, and, impressed with the near prospect of death, I was praying that God would take her, when suddenly and loudly a woman called out: "Are you asking that she should go or stay?" No one asked, "*Where is she to go?*" This fearful indifference to anything beyond death surprises me. I have felt it especially in talking to groups of women gathered to mourn for the dead.

Thirty names are on the roll of our Wadinga Sunday-school, but here again boys have been dissuaded from coming and also from committing Scripture. One week two copies of *Barth's Bible Stories*, given as prizes, were returned; inquiring the reason, a Mussulman boy said: "The assistant inspector has been here. He told us to give up the books or leave school."

In the Mahar Wadi* Sunday-school thirty rough, rude children gather in the *chowdie*.† Former schoolgirls help in the singing and sometimes a blind Christian woman leads in prayer. My Sunday-school class in our city church averages eleven, while fifty-three names have been enrolled. The boys have seemed more restless this year—more inclined to dispute, but I do get testimony to the power of truth. Sudu said: "There is nothing in Temli (a goddess). When one of her devotees was possessed she prophesied that my father would live, and he died."

Shukruwar Sunday-School is held fortnightly. Here, one afternoon, we had thirty women and girls, besides the boys, who average twenty-five or thirty. At one service a man said: "What you are teach-

*This, the Shukruwar and Aitwar are all in Kolhapur City.

†An open veranda in front of the village idol, or a place where village business is transacted.

ing the boys about God is very good; go on doing this, but why do you talk about Jesus Christ? We don't like that, because we don't want those children to change their caste."

I find that these five Sunday-schools introduce me to a large number of people, but they do not take the place of regular school work. I have long wanted to come into closer contact with the people of Bowada; with this in view, Suntabai and I have begun a morning school. Some oppose, more wonder, while the majority are discouragingly indifferent to such a thing as a girls' school. Bowada, said to be the largest village in Kolhapur, is a hard place for Christian work. In the alley where we began few girls would come to us; at the second place the woman of the house was cordial, but a man opposed. Before leaving this I was invited to a Zamadar's home. He is a well-known old settler and very friendly. Admitting Mahar girls vexed some women, and one Friday I was told that I could come no longer if those children came. The following morning Miss Sherman and I walked to Bowada. Thinking the Zamadar's door was closed upon me, I had prayed for another house, but not finding its owner, we returned to see the Zamadar. He met us cordially, and I told him how hard it was to refuse the Mahar children. "There is no objection to their coming; only have them sit one side. Never mind, there is no objection," repeated the man. Six girls and five boys have taken hold of study in earnest. My other day-school is in Aitwar Peth. Going with Mrs. Goheen to visit a home, with Mrs. Seiler to see a poor woman, and in similar ways, I have been led into this community. Here, June 3, a girls' school was started at the home of a farmer. The place was well known, and as we had but the right angle of a shed, with cows and buffaloes occupying both sides, the girls felt at home and came well. When, however, I proposed to bring Hannahbai, a Christian teacher, my corner was no longer available. This only led to our getting a better place, a quiet room most accessible to women. December 6 we held our woman's prayer-meeting in this schoolhouse. The purpose for which they came drew a large audience and Sunday morning I was informed that the room was wanted for relatives. Many feel as the old woman in Bowada, who said: "We don't want any school for our girls; they are all sold." Speaking with one of father's old pupils, I asked if his wife could read. He replied: "I have not introduced that system; my father is an old-time man." Many old-time people are around and they give trouble, but the work is worth trouble. Talking one day to some women, I asked: "Who is the Saviour?" Promptly came the reply: "*Yesu Christo*"—it was one of Mrs. Hull's girls who spoke. I had this year hoped to do much to get books into the hands of girls who can read, but I fear that of those sold on our veranda very few have reached women. For the sale of books I have received 36 rs., 5 annas, and 9 pice.

Mother and I have together visited some 140 homes, while to many others I have been alone. In these visits we have usually been cordially received; one house at Panhala was an exception—a man would not allow us to step into the yard. At this attitude the woman seemed frightened and said: "Go, there is no one at home." I inquired for a certain woman. "No, go, she is not here." "Will you tell the girls?" "The girls are not here, go." At this place, the week before, I was received in a most friendly way; the woman meeting me at a near well urged me to come to her house. "I have little time this afternoon." "But just come and see where my house is," she said. Many a door of heart and home would women open if they dared. "I, at least, feel just like listening," said one.

One morning as we were leaving the village a woman said: "You may come again in a week, two months or in a year, and how is all this to stay in our minds?" If this is said in a near village what might the women of Halunda and Chokok say? Our short tour to Sangli has helped us to realize our field. We visited sixteen towns and villages, meeting women in chowdies, under trees, on temple steps and by the well side.

At Atigari the women showed great coolness at first, but God helped us. A crowd gathered and we left, hearing the words "come again when you return from Sangli." At Chokok one woman in the group knew something about Jesus. I overheard her say: "When children once go to school then *that* is the name." In a crowd at Udgav, one said to her neighbor: "They tell this same story everywhere; in the hospital they were telling just this."

But such words are exceptional. In generál the shyness and curiosity of women are painful evidence of the fact that we are strangers to them. How can this be otherwise where there are so few of us to reach them even once a year?

Grace E. Wilder.

A NEW GRAVE IN KASHMIR.

It is with more than a passing sympathy that we read of a recent loss of the Zenana Society of the Church of England. Their missionary, Dr. Fanny Butler, the first woman physician to go to Kashmir, died at Srinagar, after a brief illness, last October. She had been nine years in the service of the Society in India when called to Kashmir. In 1887, just before entering upon this work, she took a short fur-

ON THE JHELUM RIVER, KASHMIR.

lough to England, and it was on this occasion that she most unselfishly left the steamer at Suez to take an invalid American missionary overland, and until she had seen her in bed and given directions for her comfort took no thought of her own home-going. Dr. Butler had a temporary hospital in Srinagar and a dispensary where attendance sometimes averaged 100 daily for a month together. While alone in May last she wrote:

"I saw eighty-two in-patients and twelve in the hospital and gave two Bible lessons in seven hours, but numbers had to be sent away. It is harder to send away fifty patients than to see them; we seem almost powerless to do it without causing offense, bribery and quarrels."

For ten months before her death she was aided by a medical assistant and only two weeks before, the cornerstone of their permanent hospital had been laid. Dr. Butler was conscious to the last and said she was glad to die in Kashmir. She had the full confidence of her society, the love of her fellow-laborers, and all the women in Srinagar were weeping "for the Dr. Miss Sahib's" death.

From *India's Women*, January–February, 1890, from which the above facts have been gathered, we quote the touching account of the funeral:

The funeral took place at nine o'clock on Monday morning, October 28. The missionaries thought the servants might fear defilement if they touched the coffin, but they begged they might carry her. "Why should any one else bear her to the grave? Is it not we who have eaten her salt?"

The boat in which Miss Butler had been accustomed to go to the dispensary, and where she had so often given Bible lessons to the boatmen, quietly drifted two miles down the river, bearing the coffin, with its white pall covered with flowers and wreaths, woven by loving hands, and the heathen servants in their white clothes ready to bear her. In the next boat came the sorrowing missionary sisters, who, with the skillful doctors, had to the last done all that love could suggest for their dear fellow-worker. The doctors and other Europeans followed. It was a lovely autumn morning. The trees were wonderfully tinted and many of the leaves had dropped off and were strewing the ground. In "sure and certain hope" of a joyful resurrection Miss Butler's remains were laid to rest in the little English cemetery. Nearly all the Europeans and many Kashmiris were present and there were few dry eyes when the pall was removed and her body was committed to the grave. If Miss Butler could have chosen what honors she could have had nothing would have come so close to her heart as that the Kashmiris, for whom she loved not her life unto the death, should by their own wish have rendered her the last tender, kindly service.

God has called His faithful servant away to stir up more prayer and efforts for Kashmir. Who will reap where she has sown, that at the great Harvest Day the sower and reaper may rejoice together and sheaves from Kashmir be gathered in? "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." (John xii. 24.)

Letters from the Front.

INDIA.

Miss Given, who spent last year in America, wrote from Lodiana, Dec. 3, 1889, for herself and Miss Downs:

Here we are again in Lodiana, and it all is so natural that having been at home seems almost like a dream. This is the pleasantest time of the year in the Punjab. Beside me, on the table, is a glass of lovely roses. The doors are standing wide open that the sunshine may warm the rooms. Miss Dunlap is reciting her Hindustani lesson to her *munshi* on the veranda and this is December weather! The mornings and evenings are so cold that we need fires and warm wraps, but it is delightful in the middle of the day.

We found little change here. Our zenana and school pupils are about the same and there has been only one death among them all in our absence—Nurbhari, our best-loved zenana pupil. She was rather an old woman, so fond of her Testament, and never would omit reading that when we went to see her. She was the only Indian woman I have met who seemed to feel a deep conviction of her sins and need of a Saviour. We have for a long time felt that she must be a Christian at heart, though she never confessed Christ openly. She died away from home, so that we have not been able to hear anything about her last hours. Her daughter and daughter-in-law sent for us yesterday and talked a great deal about her. Both are anxious to have us take them for regular pupils now.

TRANSFER TO JALANDHAR.

Jan. 13.—This will be my last letter from Lodiana and must be written in haste as we are in the midst of preparation for moving. The Mission, considering the great need of Jalandhar, has transferred us to that station and we expect to go there next week. Of course it is hard to leave Lodiana, where we have been so long, but we are willing to go, as there are so many here already and none there to do the work. Miss Dunlap, who came out with us, is to be allowed to spend her first year, while preparing for work, with us. We are very glad, for we have learned to love her very much.

A HOME NEEDED.

I believe that Mrs. Forman, of Jalandhar, has written to the ladies of the Northwest setting forth the needs of that station and asking that funds be provided for building a house there. I should like to emphasize the need and join her in asking for the house. The Mission has asked the Board to allow 7,000 rupees for this purpose, which we feel sure the Board will grant, as there is nowhere in the Mission a house available for ladies, excepting here at Lodiana, and the need for workers at Jalandhar is so evident. The house Miss Pratt lived in is no longer available and Dr. Forman has been obliged to rent one in Jalandhar Cantonments, which is four and a half miles away from the city where our work must be. We shall consequently have a drive of nine miles every day. In hot weather this would be quite impracticable. We could then go only every other day, and even that will be very hard, as we should be returning at the hottest time during the day. You must have spent a season in India to quite appreciate this difficulty.

Miss Babbitt, of Allahabad, loves "India and everything Indian except the mosquitoes," and "longs to get into zenana work," while "the round shoulders and contracted chests of the schoolgirls" make her "long to go on a crusade for free exercises."

Miss Ewalt wrote from Kolhapur Jan. 15, 1890:

I can scarcely realize that the 12th of this month was the anniversary of the day I sailed from New York and that I have been in India ten months, the time has gone so quickly and that means happily. I began to teach in June and spend nearly three hours a day in school. It will be one of the happiest days of my life when I can speak and understand Marathi.

I think, during the first year or two, the Sabbath days are the hardest to a young missionary, for while it is tiresome to attend services that are not understood, we also miss the help and inspiration we have been accustomed to get from church services at home.

Mrs. Wyckoff wrote from Ambala City, Dec. 30, 1889:

Your letter found me busily engaged in preparing to receive into our home in Simla some of our Cana-

dian missionary friends, who were almost worn out by a long and intensely hot season on the plains. Their need of a restful retreat from work and worry made me wish that some provision of the kind might be made for the single ladies in our different missions, for it is only a rare chance that a missionary family may find it convenient to take any one in, even for a short time. The single workers are becoming so numerous now that I think the time has come that the matter should receive some attention.

HOUSEKEEPING.

. . . When several Hindu gentlemen, some of the *élite* from the city, called the other morning and manifested so much pleasure at what they saw in our pretty home I must confess I felt not a little gratified and fully repaid for all the trouble I take with my housekeeping, for I knew that the effect of that visit would be the theme for conversation in more than one zenana and desires would, no doubt, arise in the hearts of some of those secluded women to model their households after the one they had heard their husbands and brothers tell about.

CHRISTMAS.

The Bible Society in New York generously gave a grant of Bibles and Testaments for a Christmas tree, which, with strings of popcorn, oranges, gayly-dressed home-made dolls, paper lilies and brilliant nettings and numerous tapers, was the object of wonder and admiration of nearly four hundred children.

My husband conducted the religious exercises, our Native pastor explained why we celebrate Christmas and Mr. Roberts, a good English civilian, assisted in distributing the presents and made the boys a good speech in Hindustani. After all was over the church people and schoolboys had a treat of oranges and sweetmeats.

Mrs. Holcomb, writing from Jhansi, Jan. 14, 1890, says of the meetings of the Presbyterian Alliance, which she had attended in Calcutta:

I sometimes almost fancied that I was in a meeting of the General Assembly in America. . . .

Our new church in the city is advancing satisfactorily. It will be a neat structure and exactly meet our wants. Our hearts are full of gratitude that so fine a site came into our possession. I have a Sunday-school for heathen boys in the house where our boys' vernacular school is held, and sometimes from thirty to forty of these boys follow me out of the city to our compound and sit through the Hindustani service, each receiving at the close a little tract or leaflet in Hindi or Urdu. . . . We were gratified by a gift made by each of the families of our helpers here, entirely voluntary, toward our new church. One gave Rs. 8 and the other Rs. 5 or Rs. 6, and this when we have a weekly collection in church. Both these helpers have a struggle to make ends meet.

SYRIA.

Miss La Grange, writing from Tripoli, mentions the disturbance of school in the fall by *Abu Rik-eb*, or "Father of the knees," a disease which prevailed in Syria and Egypt for several months as "la grippe" with us. She says:

The girls have since had good health with its accompaniment, an excellent appetite. We have never eaten so much bread before. It is now made every day, seventy-five to eighty-five pairs of loaves. Esau rises at some weird hour of the night, mixes and kneads and gets all ready to roll out. Then the two cooks, rolling pins in hand, roll it out into loaves and it is spread on a tier of shelves and covered to rise; later it is taken to the oven and returns, each loaf a round disc, two crusts with a hollow between, and it is very good. No butter is eaten on it ever.

We have eighteen new girls among our boarders this year. New to the ways and work of school, they had much to learn; then they must be fitted out with entire suits of clothes, so many of each article. Most of them are able to furnish the material, but we prefer to make it up.

Miss Holmes, reporting the Tripoli School, says about the sewing:

Since the opening in October to the present writing (Jan. 15, 1890) fifty-six dresses have been cut, fitted and sewed (by the older girls), besides two hundred other garments. These numbers are large when we remember that but an hour and a half daily is spent in sewing. . . . School opened with thirty-three boarding pupils in the upper department and thirty-two day pupils. More than half of the former pay all or part of their expenses. Receipts from boarders for the whole of last year were 5533.10 piasters, while this year up to the present time (four months) 5029.20 piasters ($220) have been paid in.

PERSIA.

Miss Jewett wrote from Tabriz of a trip which she and Dr. Mary Bradford made to the mountains:

Our tour occupied thirteen days. We visited seven villages, three Armenian, four Mohammedan. We climbed steep hills, rode through rocky ravines, visited shrines, bathed in the mineral spring and watched the flocks on the hills. The milking of the sheep and goats was a novelty to Dr. Bradford, and we had all the fresh milk and cream we wanted. Eggs and chickens abounded and beautiful clear honey, and we thought it not so bad to be in a land "flowing with milk and honey."

Tabriz is not, like Oroomiah, surrounded with Christian villages in every direction. With the exception of these three Armenian villages, north of Tabriz 18, 24 and 26 miles respectively, the nearest Armenian population is distant three days' journey in whatever direction.

COULDN'T BELIEVE IN A WOMAN DOCTOR.

On this tour I was especially struck with the utter lack of faith met on every side. I have always been oppressed by the doubt and unbelief and indifference of the people when spiritual truths are presented to them, but I did think they would gladly hail the good offices of a physician for their bodily ailments. But here the same prevalent spirit of unbelief was manifested in a remarkable manner. That a young unmarried woman should profess to be a doctor and know how to cure their sicknesses was something beyond their comprehension. They said to me, "Can a girl be a doctor?" They would say to her, "Do you know? But I am afraid." And they were really afraid to take the medicines. When a few cents were charged for medicine they would dicker about the price and invariably bring a little less than the amount asked. They had great difficulty in understanding our relationship. They could scarcely believe us when told we were not kindred, only friends, and Doctor was at different times dubbed my husband, my sister, my daughter and my bride (i.e., daughter-in-law).

IMPROVEMENT ON THE PAST.

At one of the Armenian villages where we spent a Sabbath I could see an improvement upon my former visits, in their being orderly and attentive at meetings. Saturday evening is their Sabbath evening, for they keep the division of time in old style, beginning the day in the evening. So the Saturday that we were there about twenty women gathered in our room. They seemed impressed by what was said and were solemn during the prayers. On every previous occasion when I had tried to talk to them there would be such confusion that I could with difficulty make myself heard. On the Sabbath there were little meetings on the roofs, under the trees and down by the mill. Much was said about the proper observance of the day. My heart yearned over these people. I wished we had a teacher ready and consecrated to go and live with them and teach them how to become Christians, which they now are, only in name. How I wished that our time and strength could be multiplied so that we could visit them oftener! We have one little girl in school from that village, a good girl, and we hope she may in time go home to teach the girls there.

Y——, who was with us on our trip, was a great help in every way. She would give medical lectures, thus holding up the Doctor's hands. She would emphasize my talks by telling them that it was all true; she knew by experience; she had been just like them, in darkness and ignorance and breaking God's commands, but she had received the truth and was a changed woman and in this new life there is peace and happiness and hope and salvation. Then she would exhort them to come into this new life.

CAN'T READ, BUT ONE OF GOD'S INSTRUMENTS.

This woman is a great encouragement to me. She was very worldly, agreeable and entertaining in conversation, but apparently unconcerned about Christian duty. But the Spirit of God changed her heart and now her strength and animation and enthusiasm are dedicated to the Lord. Her life and walk and conversation and her prayers are an inspiration. She was over fifty years old when she was converted. She cannot read and probably will never learn, but she has the truth in her heart and tells it to others. She is strong and active and bids fair to have many years yet to live for Christ.

CHINA.

Miss Louise Johnston, one of the last September reinforcement, having made a visit to Lien Chow, where she hopes eventually to be stationed, wrote from Canton, Dec, 20, 1889:

The trip to Lien Chow was delightful in many ways. The boats go up very slowly. If we walked for an hour or two, stopping to pick flowers by the way, we had still made so much progress that we were compelled to wait for the boat to come up.

It was so pleasant to gather the dear, wild asters, just like those by our home waysides. Sometimes we found golden rod. Yellow chrysanthemums hung in great golden masses on the sides of the cliffs, ferns of the most beautiful and delicate varieties abounded everywhere. The climbing ferns were yards in length. Villages are almost continually in sight, built sometimes in little sheltered places at the foot of the heights, at other times far up the slopes and always surrounded by trees.

SUNDAY AT A COUNTRY STATION.

We stopped at a station about half way between Canton and Lien Chow. The chapel is not in a village. We had a walk of two and a half miles inland to reach it. A slight, drizzling rain was falling, but the well-trodden pathway was not muddy, and it was a pleasure to look over the neatly-kept fields and beyond them them to the mountain peaks, sharp and conical in that region, crowded together head by head, reminding one of a mass meeting of giants. There are twenty-five villages within a radius of two miles from the chapel. The colporteur and pastor with their wives came out to welcome us. There was also the old teacher and his wife. This old, old woman looked on with a kind of awe, mingled with a not unnatural curiosity, as I was the first white woman she had seen.

The Lord's Supper was administered. A woman past middle age was received. Of course I could not understand the questions put to her, but her tones in answering were so decided and intelligent that I felt sure she knew what she was doing. She is a widow with a sufficient support and no one to interfere with her, so that she has not united with

the Church from interested motives, as people who do not understand about missions so often say the heathen do. After service Dr. Machle treated about twenty-five patients.

The chapel is built of sun-dried bricks. The central room is school-room and chapel, about twelve by twenty feet. Light was admitted through the open door. There was a kind of desk, which was also pulpit and communion table and afterward the doctor's table whence medicines were dispensed. There were a few high stools and a number of trestles for seats. A pair of pigeons were flying and cooing above our heads, resting from time to time on the top of the wall just where the bamboo rafters came down on it. The door of the pastor's room opens from one side and the colporteur's from the other side of the chapel.

GENRE SKETCHES.

The woman to unite with the Church stood before the desk with her hands clasped behind her back, her erect little figure and firmly-poised head giving an air of independence which was half amusing. Her tunic and trousers were of the coarse blue cotton cloth of the country. Tied about her waist was an apron of the same blue cloth as her other garments, but, as it was still older, it had faded to a paler tint. The thrifty old body had patched it in two places, putting new cloth into the old garment, not in this case "making the rent worse," but only very conspicuous. Her trousers came half way to her ankles, she had no stockings and her feet were partly covered by an old pair of shoes.

The old teacher's wife sat on a stool by me during service. She put her arm around my waist once, probably to ascertain how one with a close-fitting waist feels to the touch. She tried to preserve the proprieties, I have no doubt, but her curiosity at last overcame her reverence, for, in the midst of Dr. Henry's sermon, she quietly stooped down, felt my shoes and gently raised my dress until a portion of my stockings could be perceived. As the men were sitting just opposite and her movements attracted their glances I naturally felt some anxiety to know how far the investigation would proceed, and had made up my mind to rise quietly, go out and then come back, as people often do here, but at a slight movement of my foot she seemed to bethink herself and ceased the pursuit of knowledge of American fashions.

PREPARATION.

Dr. Machle and I each have a teacher and study six hours a day unless we are interrupted, as is frequently the case. When one can talk to the Chinese without carrying a dictionary perhaps there will be more time, but when it takes so long just to order a few vegetables, and if one wants bookshelves or tables a drawing must be made, we hasten slowly. In all our perplexities Mr. and Mrs. Wisner are an unfailing source of help and comfort.

Pray that we may learn the language very soon, so that we may go up to our station as quickly as may be, and pray that the Spirit may go in and with us and even before us, to prepare the hearts of the people. I felt on returning from the boat trip that I had gathered fresh strength from the pine mountain air, so different from that of Canton, and that I had taken a new lease of life. Pray that I may be of some use here.

JAPAN.

ALL SORTS OF EXPERIENCE.

Miss Emma Hays, who went to teach in Graham Seminary, Tokyo, in the fall of 1888, wrote from there Jan. 5, 1890:

We returned from Nikko the 11th of September well and ready for another year's work. Our last night's experience there was a notable one. There was a terrible typhoon. I have had a taste now of almost all the experiences that Japan offers. I have been through the earthquake season, the rainy, the cholera, the typhoon seasons. I have lived in a Japanese house; rested (?) in a Japanese hotel; eaten Japanese food; been devoured by Japanese fleas. I have been drawn in jinrikishas, carried in chairs and *kagos*, but never—no, never—have I condescended to ride—a cow.

It has fallen to my lot this year to wrestle with the schedule of classes. It is a difficult thing to arrange for pupils in two distinct schools, as it were, the English and Japanese, for we find it impossible to harmonize the two courses, a pupil being, possibly, quite advanced, when she enters, in her Japanese studies while knowing nothing of English.

We are feeling the general reaction against foreigners in the loss of patronage. Last year the school fell off in a negative sort of a way, but this year it is lamentably positive. Still, the school is full. Last year it was overcrowded.

THIRTEEN YOUNG CHRISTIANS.

During the past year thirteen girls have come out on the Lord's side. None of them understand much English, so that their conversion is not due to our direct influence, but what does it matter? If this school has made it possible for thirteen girls to find the Lord last year then all the hard work for it, both here and at home, has not been in vain.

NEARLY ALL CHRISTIANS.

Miss Carrie H. Rose, writing from Bancho, Tokyo, Jan. 2, 1890, says:

We begin our new year with much hope. Yesterday morning we had our usual New Year's sunrise prayer-meeting. The girls were all up, bright and interested. . . . A number of young men from my Sunday-school class have joined the Church. Nearly all of our boarders are Christians, several having become such during the past year.

HOME DEPARTMENT

MONTHLY MEETING.—*April.*

Scripture Text, Psalm xc., 17—Let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us.

Scripture Reading, 1 Cor. xii., 4-14.

"We have all one office and function to be discharged by each in his own fashion, namely, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

General Topic.—OUR MISSIONS IN INDIA.

The three Missions; the Stations; the Missionaries; those recently appointed; deaths during the year. Notice the length of service of many on this field. The general work of each station is outlined in Annual Report of B. F. M. Woman's Work, in Reports of Woman's Societies.

Educational work in the Christian College at Lahore; Theolog. Sem. at Saharanpur; Boys' Boarding-schools at Lodiana and Sangli; Girls' Boarding-schools at Woodstock, Dehra, Allahabad, Futtehgurh, Hoshyarpore and Kolhapur. Day-schools at all the Stations. Zenana teaching.

Who are the Sikhs and Mahrattas and Eurasians so frequently mentioned?

A few words from Dehra, Ambala and Ratnagiri (p. 86). Ratnagiri Revisited. Some Hopes Disappointed and Why. South India Reports. Observations of a Zenana Visitor in North India, and Letters from Firozepore, Ambala and Vaga (*W. W.*, April, '89). Letters from Lodiana and Sangli (June). The Dispensary and Woman's Hospital at Ambala (July). Letters from Saharanpur and Kolhapur (Nov). Letter from Mrs. Calderwood at Landour; Mrs. Alexander at Allahabad (Feb., '90). All in *W. W. W.*

Read Hindu Sanscrit Schools (p. 232), God's Hidden Ones (p. 275, March, '89). Signs of Progress during the last Decade. A Christian Mèla at Allahabad. Sketch of Kolhapur Mission (April). Work at Lahore. Modern India as described by Dr. Ewing (May). Letter from Panhala (July). Reasons for Studying the False Religions (Aug.). Incidents in North India Mission, and Letter from Ambala (Sept.). Saharanpur Theolog. Sem. (p. 401). Revived Aryanism (p. 421). Decision of High Court of Allahabad (p. 454, Nov.). All in *The Church at Home and Abroad.*

A Christian Hindu woman's testimony as to the way in which the heathen are most impressed with the superiority of Christianity (p. 13). Origin of the Week of Prayer (p. 17). A Veteran's Opinion of Missionary Qualifications. Also letter from Lodiana (Jan., '90). Infidel Propaganda in India (Feb., '90). All in *The Church.*

Education as an Evangelistic Agency in India (*Miss. Review*, Jan., '90).

Estimated number of Protestant Christians in India; of pupils in Mission Schools; of pastors; of qualified lay preachers (*Miss. Herald*, Jan., '90, p. 4).

The Leaven of Christianity in India (*Miss. Herald*, Jan., '90, p. 14).

Prayer for a blessing on the Annual Meetings to be held this month.

E. M. R.

SUSANNAH STUMM'S THOUGHTS ON AUXILIARY MEETINGS.

I AM real stupid. That's the reason I must talk it all out with you, for I know you'll show me just how not to be so dissatisfied.

Well, about these auxiliary meetings. I've always felt I ought to go to them, so I go because I've wanted to do all I could for the dear Lord's own work, and going does help some, and we don't have to wait for orders to do all we can about letting all men know the good tidings. Don't these studies in Luke make you feel, as never before, how very good and great the tidings are and how terrible it is so few know them after all these hundreds of years?

But if I did not read the magazines and keep stirred up all the time, so to speak, I'd have left that auxiliary long ago. It sort of cools you off, but I keep hoping it'll soon be better. I don't see why they need have such tiresome meetings that you only go because it's duty.

Old Mrs. Watson is just as pious and she's real interested; but it does take her so long to get out her glasses and she seems to feel that because she's always been president she must do the most work. And when her glasses are on she has generally chosen such a long chapter to read and her voice is so soft that I don't seem to fix my mind on it, for I can't hardly hear, and when she don't pray herself she never asks some of those young women with good voices, but most always some one as old as herself and that has another voice that don't keep me noticing much of anything. I supposed always it was because *I* was so stupid till I was visiting Cousin Beulah, over to Roxbury, and then I found I could follow as well as any one when each woman read one Bible

verse so loud and clear—on giving, it was —and then half a dozen prayed about a dozen words apiece, each taking only one need of the country, and the leader ended all with a few words of thanks for our mercies and joys. But I suppose we can't all use common sense in meetings.

"After the usual opening exercises," as the secretary always says, we have the usual rest of the programme. Now, I take several missionary magazines because I am so interested, and I know most of the other women do, so it riles me a little when Mrs. Thompson is asked to read some magazine extract and Mrs. Lonsdale another, and so on, that we all could have read at home to ourselves. And then there's a sort of pious quietness in the room, and the voices go on and on, and sometimes I can't help nearly taking a bit of a nap. There is one thing to be said, though—they do not let the meetings last quite so long now as they used to. When I first went those women would get to talking on business and forget that every one had not quite so much time to spare as themselves.

I sometimes go to Abby Lewis's boys' band and I can't see why a woman's meeting mightn't be after the same plan. But then, if I get an idea once in my head it is so hard to get it out; stupid people are always so. *They* had everything right on time. You felt brisk, I can tell you, and there never was a whole chapter of the Bible read, only a few verses by the boys themselves, or, if Abby read, she never had more than half a dozen, and one or two words to kind of point them, and to point the prayer one of the boys would offer (so short and so what he meant). She would tell a bit about the needs of the land, first, and show it on the map of the world as well as the map of the country, "to see the relative positions," she told me, "and the political relations." *Our* meetings never have maps and I never rightly remember where Séoul is, or Kanazawa, or Ratburee (I never was good at geography in school and, of course, I'm worse now), and I do like to see it all every time. It's hard to be a stupid body and need so much help. However, nobody could call those boys stupid, and they're at school with maps and all, yet Abby never forgets to have the map of the world and the country for the month each time, and those charts she draws on muslin of areas and populations and United States expenditures. *They* fix things in your mind till even I never can forget China has one-fourth of the world's population and that we spend $900,000,000 for liquor each year and less than $10,000,000 for home and foreign missions together.

Then the boys have a topic apiece to write on. Do tell me why women must read magazine articles when they only have one meeting a month? And Abby cuts such good pictures from papers and borrows any curiosity she can get hold of, and often buys some little thing when she is in Boston, so that the boys can see exactly what the people do make in Japan or Syria. It's surprising how wide awake Abby keeps. I do believe her band is always near her heart, and yet she never bores you with missions.

She has another idea that I don't see why our women could not have. She always tells about the homes of the people one year, then their customs another, and keeps this one idea going all through the year, so the boys have some one set of ideas to go on and not such higgledy-piggledy scraps as we women have. Of course, it's real silly in me, but I can't see why our Mrs. Watson (and she visits that band right often, for she's *so* interested) don't act out what she finds interests her there.

Each boy has something to do. He is earning money in some way. Of course, that rich Miss Trotter couldn't earn money no more than Mrs. Watson herself, but it does help you to have some work on hand, steady, for missionaries, and it keeps up your interest if you keep looking in the daily papers for news from all the world as those boys do. Why, they notice the flags of each country and their stamps and post-marks! They have a book for their items and it's very interesting. They collect cards and pictures and send them to missionaries, and each month a different boy writes a letter to China or India, as it may be, and they don't always expect an answer, either. But when they *do* get them! Abby herself writes often and Miss Nassau answered (you know she's miles and miles off in the wilds of Africa): "Next to seeing a white woman was getting a letter from one."

Why we could not pretend we were boys and must have a short, interesting meeting, with work for each one, and all the time asking and bringing in new members and giving each one a specimen copy *at once* of *Woman's Work* as Abby

gives Children's Work to her boys, I don't see.

One of the littlest boys told his aunt he was no sooner interested than it was time to go home. Yet that meeting was one hour long exactly, as it always is, for Abby's watch lies on the table. I'd like to see one of *our* meetings too short.

Then the boys take turns in presiding. They are so cute at it. But it's no use talking any more. They never even once asked me to pray in all these years, or even subscribe, or do more than *read an extract.* Abby just talks to her boys and if she sees one tired or restless she brings in something so queer they forget all but what she's telling. They are *boys,* though, and boys won't come unless they have good meetings, short and plenty to do; so I suppose I must be content while Mrs. Watson and the secretary and treasurer live, for they never elect new officers.

Of course, you know I'll keep on going, I am so anxious to help on the work and I'm too stupid to be accepted for a missionary, even if I was strong, and nobody would listen to me if I should say, "Take pattern by the boys' band." It would be, "Oh, it's only Susannah Stumm, you know." But I wish I had those boys' privileges. The Lord answers prayers, I know; he has answered so many of mine. Do you think the home prayer should be for a change of mind in those women?

V. F. P.

SUGGESTION CORNER.

One of our missionaries, who has been lately passing through a hospital experience, writes of "the quiet, refreshing time I spent with the Father. When we are on our backs we can the better look up."

From Texas comes this word: "No wonder these blessed workers shall return with joy, bringing their sheaves that the Master may have His own. How wonderful His goings forth in this our day! *Your* day, I should say, for mine is late; little remains after seventy-nine years, but to the end I want tidings of His work and His workers."

The *Interior* reports one of the auxiliaries in the Northwest, "where at first almost no copies of the magazine were taken. As many of the ladies felt that they could not afford to pay their membership fee and subscribe for the magazine also, they were asked to choose between the two. In six months those who had chosen the magazine were faithful and intelligent contributors!"

A young people's society in Ohio has had for its new plan, the past year, monthly preparation of a biographical missionary sketch. Some prominent missionary of the country for the month is selected and a brief sketch of his life and work written on a sheet of bristol-board with a neat border of ruled lines. The sketch is written in two columns, a photograph of the missionary or some other appropriate picture heading the first. The whole is mounted on gilt moldings at top and bottom and provided with a ribbon, by which it may be hung like a banner.

We are told that in this society "every plan for adding interest has come in direct answer to prayer." The one given above was suggested by the biographical sketches of literary characters seen in the school exhibit of the Columbus Centennial Exposition, to which the president went with the prayer "that she might there receive useful suggestions for giving variety to the studies of the society." *F. U. N.*

One of our earnest missionary women in Minnesota says: "I believe the Church must so consecrate its wealth that none shall be left for worldliness or luxury, and when, for His sake, she is thus reduced to simplicity, even to a conspicuous degree, the marriage feast will be ready and the wedding dress given."

Here are pictures of two societies. Let us hope there are not many that could be drawn in such lines. As an officer of one of our Boards said: "There seems the one need underlying all the trouble—the lack of God's Spirit."

"In a church of four hundred members and a membership of one hundred ladies in our society, from twelve to twenty is not enough at our regular meeting, is it? They do not think the meetings attractive."

"The ladies are glad to meet to sew, to talk and to eat, but it is difficult to persuade them to keep quiet long enough to receive any information about foreign missions. Only two subscribers to the magazine in a society of over fifty."

FROM Harrison, Ohio, comes a suggestion for a boys' Band:

We had a good thing here recently, known as "A Mexican Social," given by the Boys' Sunday Afternoon Society. They were all dressed in Mexican costume. The leading feature of the evening was a bright and sparkling exercise entitled "A Mexican Colloquy." A dashing young Mexican steps on the stage and states that he has brought with him a company of his countrymen on purpose to tell us how they live at home. The following characters in costume are then one by one introduced: the water-carrier, Mexican child, farmer, soldier, policeman, burden bearer, fruit vender, caballero, lover, missionary. This exercise can hardly fail to please. Should other boys' Bands like to try "A Mexican Social," a copy of the colloquy and description of the costumes will be sent for fifty cents by addressing Miss Bertha Converse, Harrison, Ohio.

CURRENT LITERATURE AND MISSIONS.

REV. JOSEPH HARDY NEESIMA, LL.D.; and DR. NEESIMA IN JAPAN. Both in *Missionary Herald*, March, 1890.

PHILOSOPHICAL BUDDHISM IN TIBET. Graham Sandberg. *The Contemporary Review*, February, 1890.

THE FUTURE OF RUSSIA IN ASIA. Arminius Vambèry. *The Nineteenth Century*, February, 1890.

ANOTHER YEAR IN KOREA. H. G. Underwood. *New York Independent*, February 27, 1890.

AN ARTIST'S LETTERS FROM JAPAN. John La Farge. *The Century Magazine*, February and March, 1890.

LIFE AMONG THE CONGO SAVAGES. Herbert Ward. *Scribner's Magazine*, February, 1890.

A CHINESE VIEW OF RAILWAY IN CHINA. Fung Yee, late Secretary of the Chinese Legation in London. *The Nineteenth Century*, February, 1890.

THE AMERICAN MADURA MISSION. Rev. John S. Chandler. *The Independent*, March 6, 1890.

THE PORTUGUESE IN EAST AFRICA. Daniel J. Rankin. *The Fortnightly Review*, February, 1890.

WHAT STANLEY HAS DONE FOR THE MAP OF AFRICA. J. Scott Keltie. *The Eclectic*, March, 1890.

GREEK SETTLEMENTS AND JEWISH COLONIES IN ASIA MINOR. From the *Spectator*. *Littell's Living Age*, March 8, 1890.

BOOK NOTICES.

Lady Missionaries in Foreign Lands. By MRS. E. R. PITMAN. (Fleming H. Revell, 12 Bible House, Astor Place, New York.) Cloth, 75 cents.

This contains a group of condensed sketches of the life and work of some of the earliest (with one exception) of Protestant missionary women. The first and longest sketch is of our American Mrs. Ann H. Judson; the others are, Mrs. Johnston (English—Wesleyan), of the West Indies; Mrs. Gobat (Swiss—Ch. of Eng. Soc.), of Abyssinia and Jerusalem; Mrs. Wilkinson (English—Ch. of Eng.), of Zululand; and Mrs. Cargill (Scotch—Wesleyan), of the South Seas.

A Century of Christian Progress. By the REV. JAMES JOHNSTON, F. S. S. (Fleming H. Revell, 12 Astor Place, N. Y.) 106 pp., paper cover, 25 cents.

Booklets (pub. same as above).

Leaning on Jesus. Safely Home. 10 cents each.

Readers of missionary literature are familiar with Mr. Johnston's name as the author of the Report of the great London Conference and of many comprehensive articles in the different Reviews upon missionary topics. This book bears the mark of his usual ability and contains many handy tables of statistics.

Woman's Foreign Missionary Society of the Presbyterian Church.

1334 CHESTNUT STREET, PHILADELPHIA, PA.

President, Mrs. WM. E. SCHENCK.

Correspondence with Missionaries, Mrs. C. N. THORPE, Mrs. C. E. MORRIS, Miss L. FLANIGEN.

Concerning Special Objects, Miss M. D. PURVES; with Presbyterial Societies, Mrs. D. R. POSEY; with Auxiliary Societies, Miss L. W. JORDAN; with Young Peoples' and Children's Bands, Miss F. U. NELSON; for copied letters, Miss A. BODINE.

Candidates will address Mrs. S. C. PERKINS.

Treasurer, Mrs. JULIA M. FISHBURN.

Send all letters to 1334 Chestnut Street, Phila.

Directors' Meeting first Tuesday of the month, and prayer-meeting third Tuesday, at 12 M., in the Assembly Room. Visitors welcome.

THE TWENTIETH ANNUAL ASSEMBLY OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY (PHILADELPHIA) will be held in the *Church of the Covenant, Washington, D. C.*, April 30 and May 1. According to the by-laws, "one delegate may be sent from each Presbyterial Society, each Auxiliary Society, each young peoples' Branch or Band."

AT a meeting of the Executive Committee of the Woman's Foreign Missionary Society of the Presbytery of Washington City the following resolution was passed: "Having acceded to the resolution of the Woman's Foreign Missionary Society of the Presbyterian Church (Philadelphia) to allow delegates to the Annual Assembly to pay for their own entertainment, the following rates of board have been obtained: Hotels—Arlington, Ebbitt, Riggs, Willard's, $3 per day; Clarendon, Fredonia, $2 per day. Boarding houses, from $1.25 to $2 per day. These rates refer to two occupying one room. Delegates, or those attending the meeting who are not delegates, selecting any of the above places, will state which one, with its price, in their application. Delegates who will accept entertainment by the ladies of Washington are cordially invited to do so.

All applications to be made not later than April 15 to *Mrs. J. F. Macfarland*, 1421 *K Street, Washington, D. C.*

Definite arrangements for reduction in railroad rates were not completed at time of going to press, but it is confidently expected that the Pennsylvania and Baltimore and Ohio Roads will make the usual reductions.

This meeting will close the second decade of this Society, the retrospect of which cannot fail to be inspiring. Let there be a full representation in our capital city where our co-workers, a little reluctant to yield to the restriction put upon them in regard to entertainment, do cordially invite to their homes any delegates who prefer to be so entertained.

We earnestly desire a spiritual uplifting in every branch of our work, and that it may come at this meeting let each Society and individual member pray without ceasing during the days that intervene.

The usual two days' assembly will be preceded by a prayer-meeting in the chapel on Tuesday evening at eight o'clock for all delegates who may have reached the city and all other women who may be moved to attend this family gathering of missionary workers.

OUR Treasurer's books *close April* 20. The missionary clock is about to strike twelve and the time left for the last entries, which make up the grand "total," is very short.

DO all of our mission-band workers know that we still issue certificates of membership to those who contribute not less than twenty-five cents a year? These certificates are greatly prized by many of our young people and may be had gratuitously by application at this office.

MRS. PEOPLES, of Siam, passing through Philadelphia on her way to Detroit, stopped over a few days to see us. It was a pleasure to meet her and a privilege to hear all she had to say about the Industrial School which she and Dr. Peoples have undertaken in Lakawn. This however is in the future, and securing money for it was one reason for their visit to this country.

Other work has occupied them during their seven years' absence and our sympathies kindled as we listened to Mrs. Peoples's enthusiastic presentation of it. Mrs. Peoples will be in Chicago for several months.

MISS IRENE GRIFFITH returns to her Philadelphia home after ten years of uninterrupted service as a teacher in the Woodstock School, India. Although still in good health, we are glad to know that she is to have a season of absolute rest, which she needs.

INTERESTING letters for use in Auxiliary Societies have recently been copied, as follows: *Wounded Knee, Dakota*, Miss Dickson; *Mexico City*, Miss Bartlett; *Bogota*, Miss Franks; with full reports from *Lahore, Lodiana, Kolhapur, Canton, Sidon* and *Bancho* schools. In sending for any of these please inclose a stamp.

NEW BANDS.

N. J., Camden, 2d Ch., Old Chapel.
" Merchantsville, King's Daughters.
" Oxford, 2d Ch., Young Peoples' Home and Foreign.
Ohio, Columbus, Broad St. Ch., Master's Legion.
" " " " Young Ladies' Auxiliary.
Penna., Altoona, 2d Ch., Boys' Brigade.
" Crafton, Cheerful Workers.
" Edinboro', The King's Little Builders.
" Hoboken, Young Ladies' Home and Foreign.
" Philadelphia, Atonement Ch., Myrtle.
" " Eastburn, Mariners' Ch., Round the World.
" " West Spruce St. Ch., Glad Tidings.
" Phillipsburg, Arbutus.

Woman's Presbyterian Board of Missions of the Northwest.

ROOM 48 MCCORMICK BLOCK, S. E. CORNER RANDOLPH AND DEARBORN STREETS, CHICAGO, ILL.

President, Mrs. BENJ. DOUGLASS.

Correspondence with Missionaries in India and among the North American Indians, Miss MATTIE P. HALSEY; Japan, Mrs. L. V. ANGLE; South America, Africa, Syria and Korea, Miss ANNE H. GILES; Persia, Miss SOPHEA RHEA; Mexico, Siam and Laos, Mrs. W. G. CRAIG; China, Mrs. L. K. STEVENS.

Correspondence with Auxiliaries and concerning Organization, Mrs. GEO. H. LAFLIN, Mrs. N. D. PRATT; Concerning Special Objects, Mrs. N. W. CAMPBELL; With Young Peoples' Societies, Mrs. HENRY H. FORSYTH; Concerning Candidates, Mrs. H. T. HELM; Concerning Visitors for Societies, Mrs. GEO. BANCROFT.

Treasurer, Mrs. C. B. FARWELL.

Meetings every Friday at 10 A. M. Visitors welcome.

WE are looking forward with even more than usual interest to our Annual Meeting this year, for the reason that it is to be held in one of our newer States and further west than we have ever ventured before. It must have needed some courage in our young auxiliary in Lincoln, Nebraska, to undertake so cordially to entertain us and to ask us to come to them, but since they have asked and we have accepted we intend to make this one of the very best meetings we have ever held; and if we may judge from the interest and enthusiasm exhibited by our Nebraska friends, they are filled with the same determination. We shall rejoice in the opportunity to meet so many from our far Western auxiliaries, with whom we so seldom commune face to face, though we have learned to depend so much on their zeal and ability and loving co-operation in our work.

We are glad to announce that Dr. Gillespie, one of our Secretaries from New York, has promised to attend the meeting and he will speak to us on Wednesday evening, April 23. As many of our Board as can make it possible will also go and we shall have a number of missionaries with us; among them we hope to have Mrs. Florence Wishard Fulton, Miss Warner and Mrs. S. W. Peoples. Mrs. Van Cleve, of Minneapolis, who has done such noble work for us, hopes to be present with others of our tireless and devoted workers from the Northwest. We hope for a large attendance of those who by reason of distance have seldom or never been able to attend our Annual Meetings, and we think we can promise them both pleasure and profit, enlarged views of our work and new interest in it.

Meanwhile, let us all pray earnestly for the especial presence and power of the Holy Spirit, without whom no seed will ever come to fruitage, no effort be of any avail. *K. H. J.*

REPORTS from Praise Meetings are coming

in, full of joy and thankfulness. One letter from Nebraska says: "It was the first one ever held here and was a grand success. Some of the ladies prayed in society for the first time. We had a great deal to thank the Lord for." An officer in a small society in Indiana in writing for envelopes says: "It takes steady, hard work to keep up an interest, but we feel encouraged in that this year will be one of the best. Our Heavenly Father has given us so many rich blessings that God's children cannot withhold a praise offering for those who are so much less favored."

A PRESBYTERIAL Treasurer says: "Our local society held its Annual Praise Meeting on the 8th. There has been much sickness and sorrow among our people and I felt quite disheartened to see that the attendance was not nearly so large as for the past two or three years, but felt rebuked for my want of faith when we looked over the offerings and found larger gifts than ever before and that many who could not come did not neglect to send something."

NEW AUXILIARIES AND BANDS.

Pembina Presbytery, Dunseith.
Petoskey Presbytery, Riverside.
St. Paul Presbytery, Delano.
Winnebago Presbytery, Masineth Earnest Workers.

Women's Board of For. Miss. of the Presbyterian Church.

NO. 53 FIFTH AVENUE, NEW YORK CITY.

President, Mrs. HENRY N. BEERS.

The regular prayer-meeting is held the first Wednesday of every month at 10.30 A. M., lasting one hour. Visitors cordially welcomed.

Each other Wednesday there is a half-hour meeting for prayer and the reading of missionary letters, commencing at the same hour.

For special department of each Secretary see third page of cover.

Address all letters to 53 Fifth Avenue, N.Y. City.

THE Twentieth Annual Meeting of the Women's Board of Foreign Missions of the Presbyterian Church, New York, will be held on Wednesday and Thursday, April 9 and 10, in the First Presbyterian Church, Elmira, N. Y.

SECTION 4 of Article I. of the By-laws provides as follows:

"At the Annual and Special Meetings of this Board, those entitled to vote shall be the Officers, Managers and Honorary Vice-Presidents, *ex-officio*, and delegates as follows, viz.: two from the Executive Committee of each Presbyterial Society and one for every five (5) Auxiliaries."

Those mentioned above will please communicate before April 1 with Mrs. Robert McDowell, 509 William St., who will see that places of entertainment are provided for them. Any others who desire to attend the meeting are requested to communicate also with Mrs. McDowell, as the ladies of Elmira desire to extend their hospitality to all who may attend. If any cannot be provided for they will be notified regarding boarding places and hotels.

All voting members are requested to meet the Committee on Credentials at the First Church promptly at 9.30 Wednesday morning. Among the missionaries expected to be present and take part in the meetings are Miss I. A. Leete and Miss S. C. Smith, of Japan, Mrs. H. M. Andrews and Mrs. J. Bell Woodside, of India, Mrs. Reutlinger and Mrs. De Heer, of Africa, Mrs. Stimson, of North China, Rev. Samuel Jessup, of Syria and Rev. A. C. Good, of Africa.

THE North River Presbyterial Society is called to mourn the loss of its most efficient Secretary of Literature, Miss E. A. Grimes, who died in New York in January. At once on assuming her duties her intelligence and zeal made themselves recognized. Knowing that she was to be in New York for the winter, we looked forward with pleased anticipation to intercourse and fellowship with her, and it was with peculiar sorrow that we learned that before our first meeting she had been called to a higher service and to communion and fellowship with the mighty host who dwell in the glory of Immanuel's land.

ONE HUNDRED AND TEN calendars were sold through the exhibition of one sample copy—testimes one of our Presbyterial Secretaries of Literature.

DEAR Miss C. O. Van Duzee writes so imploringly from Salmas, Persia, for a teacher in Miss Roberts's place. Fifty-seven scholars are connected with the school, from forty to fifty daily in attendance. In one place where she lately called the mother had a handkerchief pinned to her shoulder, which was for the family needs, being used in turn by the various members.

MISS BIGELOW writes, Tokyo, January 8, of the visits she is paying during the vacation, which lasts till January 8. The first week of the new year is kept as holiday time; the houses are decorated and gayeties abound. In some streets tall young bamboos are in front of every house—everything is ornamented with greens. The pine is the favorite and as long as one of these trees stands by the front door the family receives calls. The refreshments offered to visitors are slices of orange and a sweet substance like jelly, confections of rice, cold boiled eggs and tea. They are inducing the scholars to vary their diet, giving them one meal of wheat bread. It is found that too much cold boiled rice induces a peculiar disease which shows itself first in the feet. The government now orders the soldiers to mix wheat with their rice on this account.

NEW AUXILIARIES.

Boston Presbytery, Somerville, Mass.
" " Lonsdale, R. I.
Niagara Presbytery, Middleport.
Cayuga Presbytery, Auburn, Westminster Ch., Busy Bee Mission Band.
Louisville Presbytery, Louisville, Ky., Central Ch., Children's Mission Band.
Nassau Presbytery, Springfield, L. I., Hands and Hearts for Jesus.

Woman's Presbyterian For. Miss. Society of Northern N. Y.

10 WASHINGTON PLACE, TROY, N. Y.

President, Mrs. H. B. NASON.

Correspondence with Missionaries in Persia, Syria, India, Japan and Africa, Miss ELEANOR MENEELY, 30 Elk Street, Albany.

Correspondence with Missionaries in China, Guatemala, Siam and Idaho, Miss ANGIE C. WING, Glens Falls, N. Y.

Correspondence with Societies and Bands in Albany and Columbia Presbyteries, Mrs. F. C. CURTIS, 136 Hudson Avenue, Albany.

Correspondence with Societies and Bands in Troy and Champlain Presbyteries, Miss M. C. EDDY, Glenwood, Troy, N. Y.

Special Object Secretary, Mrs. JOHN H. DENNIS, Waterford, N. Y.

THE preparations for the Annual Meeting are now completed. It will be held in the Second Presbyterian Church, Troy, N. Y., April 16 and 17. Rev. Mr. Good, of Kangwe, Africa, will address the evening meeting. All interested in the Nez Percé work will be glad to learn that the Rev. F. F. Ellinwood, D.D., will be with us on Thursday afternoon and will speak to us particularly of the work among the Nez Percés. The last hour will be given to a young peoples' service, intended mainly for the older Bands; it is hoped, therefore, that the Bands will be well represented.

The ladies of the Second Church are desirous of extending their hospitality to a large number and are doing everything to make this eighteenth Annual Meeting one long to be remembered. Let each Auxiliary and Band be well represented, that as many as possible may feel the stimulus of this yearly gathering.

While we urge a full representation, it is desired that two, at least, from each organization shall be chosen as special delegates and be expected to report the meeting on their return to their Auxiliary or Band.

Names of delegates should be sent, not later than April 3, to Mrs. R. A. Hayes, 270 Eighth Street, Troy.

BEFORE this page is read the blanks from the Secretaries will have been received and ought to have been returned with all questions answered. Promptness and accurateness in the filling and returning these blanks by April 1 save the Secretaries much labor and assure a more correct report.

THE Assistant Treasurer's books close April 1. The Treasurer's report will be printed and circulated at the meeting. After April 6, no moneys received will be reported in this printed slip. It is hoped that the Treasurers of the Auxiliaries and Bands will forward their money promptly.

WE are again indebted to the D. and H. Canal Co. for reduction in fares, of which the notices sent to each Auxiliary and Band will give full particulars. Do not fail to read this notice carefully and to see that it is read from the pulpit.

AT the April meetings of Auxiliaries and Bands let our Annual Meeting be made the subject of prayer, for the most careful plans and the most eloquent addresses will not avail without the blessing of the Holy Spirit. For this it is our privilege to ask and we know "that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father, which is in heaven."

A LETTER has been received from Dr. Alexander, of Hamadan, which will be read and appreciated by all, but will be very gratifying to those who are specially interested in this field.

MISS HAMMOND writes February 3; "Our school has opened well. We have thirty pupils and expect four or five more this week. This year we have Americano Palma, daughter of the Spanish poet J. J. Palma. We have also the daughter of the editor of the first daily paper in Central America; the family are from Ecuador. We also have a little girl from Peru, so I feel that we are working for South as well as Central America. I must also tell you that we have decided to take ten little boys this year. We have been urged so hard to do so that we have consented, with the hope that in the course of a year or two the Board would be ready to open a boys' school. One little fellow is the son of one of our Jewish merchants. We hope he will be allowed to attend our Sabbath-school. I want to enlist the earnest prayers of the Bands for these boys."

Woman's Presbyterian Board of Missions of the Southwest.

No. 1107 OLIVE STREET, ST. LOUIS, MISSOURI.

President, Mrs. Kate M. IRWIN, St. Charles, Mo.

Home Corresponding Secretary, Miss AGNES H. FENBY, 3116 Lucas Avenue, for auxiliary and miscellaneous correspondence.

Foreign Corresponding Secretary, Miss BLANCHE BURNETT, 3937 Bell Avenue.

Special Object Secretary, Mrs. J. A. ALLEN, 1107 Olive Street.

Treasurer, Mrs. J. M. MILLER, 1760 Missouri Avenue.

Meetings of the Board are held at the Presbyterian Rooms, 1107 Olive Street, second floor, St. Louis, on the first and third Tuesdays of each month, at 2 P. M. All interested in missions are invited to be present.

Missionary literature can be obtained at the "Rooms," between the hours of 10 A.M. and 4 P.M. Mail orders should be addressed to "Woman's Presbyterian Board of Missions of the Southwest, 1107 Olive Street, St. Louis, Mo."

MRS. MATEER, one of the pioneer missionaries in China, writes in a private letter: "Just to think of the power for good which mothers and sisters, teachers and discreet lady friends exercise over young men in America! Women here

also wield a powerful influence, but alas! it is a heathen influence, which only debases. The only exceptions are the missionaries and the few Christian women raised up under their influence. Women have an important part to bear not only in the education of the young men and boys in our college in Tungchow, but in their conversion and building them up into strong efficient Christian gentlemen."

ANOTHER missionary writes to a young lady contemplating foreign work: "This is a subject that you must weigh well and none can help you do this but God. If you conclude to come, remember it is something like going to prison. Your life will be so different from what it is at home. You will miss thousands of things here that you love and enjoy there. I knew these things before I came, but I thought what others had borne I could bear and so I can. I never was happier than I am now and with but few exceptions this is the general testimony of all missionaries. One lady after twelve years of single-handed toil, in much weakness and through sore afflictions, said on her death bed: 'If Christians at home only knew the blessedness of this work they would all want to come; there would be nobody to stay at home.'"

NEW SOCIETY.

Mo., Rich Hill, W. M. S.

NEW BANDS.

Kan., Idana, Willing Workers.
Mo., Kansas City, King's Messengers.
" " " Little Lamps.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from February 1, 1890.

[PRESBYTERIES IN SMALL CAPITALS.]

CARLISLE.—Harrisburg, Market Sq., McCarrell Mem., 30.00

CINCINNATI.—Avondale (th. off., 50 cts.), 40.50; Bethel (th. off., 10), 16; Cincinnati, 1st, th. off., 4.02; 2d Ch. (th. off., 25.50), 43, Y. L. B., th. off., 3; 3d Ch., 20, Layyah Circle, 50, S. S., 20; 5th Ch., S. S., 11.53; 6th Ch., 14.07, Mrs. Hutchinson, 14; 7th Ch. (th. off., 65.75), 83.75; Bethany, 5.15; Central, 16; Cumminsville, th. off., 15; Mohawk, th. off., 1; Mt. Auburn, 166.65, S. S., dime off., 14.35; Walnut Hills, Fullerton Bd., 20; Cleves and Berea (th. off., 4.25), 29.25; College Hill, th. off., 33; Delhi, th. off., 6.75, Birthday Bd., 20; S. S., 25; Glendale (th. off., 1), 14; Montgomery (th. off., 5.25), 22.75; Morrow, 6; Pleasant Ridge (th. off., 2), 17; Westwood, th. off., 10; Wyoming (th. off., 44.70), 70.50, Y. L. B., 5.30; col. at Pres. meeting, 3.11, 821.68

KITTANNING.—Apollo, 18.82, Hopeful Bd., 9.34, Faithful Workers, 9.34; Bethel, 28; Indiana, 100; Jacksonville, 26.50, S. S., 40; Leechburg, 60; Marion, 9.50; Mechanicsburg, 17; Rockbridge, 8.05; Rural Valley, 10; Saltsburg, 35; W. Lebanon, 5, Hon. A. H. Fulton's cl., 20, Miss V. Townsend's cl., 5, 401.55

LACKAWANNA.—Wilkes Barre, Carl Hunt Mem., 60.00

MONMOUTH.—Beverly, S. S., 50.00

NEWARK.—Bloomfield, 1st, 157.50; Caldwell, 26.05; Montclair, 1st, 100, Robert Moffat Bd., 20; Newark, 3d, 133.72; Newark, High St., 37.25, Fanny Meeker Bd., 13, a lady, 10; Newark Central, 50, 547.52

NEW BRUNSWICK.—Princeton, 2d, Boys' Bd., 15.00

NEW CASTLE.—Elkton, 54.00

PHILADELPHIA.—Bethany, 150; Calvary, 261, Day Dawn Bd., 32, Henry Paul Bd., 11, Rob't N. Willson Bd., 25, Otto Bd., 50; Clinton St., Immanuel, 2; 1st Ch., 87; 2d Ch., 225, Beadle Bd., 100, Star of the East Bd., 25; Hollond, King's Messengers, 10; Old Pine St., 350, Workers for Jesus, 66.50, Helping Hands, 25; South Ch., 30; Tenth, 180.50, Miss H. A. Dillaye, 160; Walnut St., th. off., 10; West Spruce St., a lady, 100, K., 20, Perseverance Bd., 66; Woodland, Hopeful Workers, 61, Woodland Bd., 7.83, 2,054.83

PHILADELPHIA, NORTH.—Providence, 20.00

PITTSBURG AND ALLEG. COM.—Alleg., North, S. S., 50.00

UNION.—Eusebia, 2.10; Hopewell, 3.75; Knoxville, 2d, 124.13; Knoxville, 4th, 9.53, Y. P. B., 30; New Providence, 34, Helping Hands, 50; New Market, 4.40, S. S., 8.74; Rockford, 6; Shannondale, 7.50; Westminster, 5, 285.15

WEST JERSEY.—Bridgeton, West St., Mrs. Belden's Bd., 23.08

WOOSTER.—Orrville, 13; Shreve, 20; Wayne, 14.28; Wooster, Westminster, 112.95, 160.23

MISCELLANEOUS.—Los Angeles, 1st aux., bal. from last year, 32.54; Loveland, O., Addie Lounsbery, earnings, 5.60; Phila., Miss H., 5; cash, 52 cts., 43.66

Total for February, 1890, $4,616.70
Total since May 1, 1889, $51,058.54

[$30.10 from Sinking Creek Ch., Huntingdon Pres., omitted in last month's receipts.]

MRS. JULIA M. FISHBURN, *Treas.*,
1334 Chestnut St., Philadelphia.

March 1, 1890.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to Feb. 20, 1890.

BLOOMINGTON.—Bement, 9; Bloomington, 1st, 56; Clinton, 25; Cooksville, 7.77; Danville, 30; El Paso, 10; Heyworth, 5; Minonk, S. S., Christmas D. off., 7.80; Onarga, 75; Selma, 16.85; Rankin, 9.35; Ridgeville, Mrs. A. L. Gould, 24.55, 276.32

CAIRO.—Cairo, 9; Calhoun, Richland Ch., 10; Centralia, 8, Morning Stars, 4.30; Du Quoin, 30.85; Enfield, 5.20; Golconda, 6; Harrisburg, Bd., 2.50; Linn, Wabash Ch., 5; Tamaroa, 10.15, 91.00

CENTRAL DAKOTA.—Blunt, Golden Rule Bd., 16.00

CHICAGO.—Chicago, 1st, 30.50; 2d, 487.75, Moseley, S. S., 76; 3d, 100, Boys' Bd., 7.50; 4th, 104.50, Y. L. S., 42.50; 5th, S. S., 1.75; Ch. of the Covenant, 9.50; Hyde Park, 100; Lake Forest, Steady Streams, 11.36; Lake View, Early Blossoms, 7; Maywood, 4; Oak Park, 69.77, S. S., 30; S. Evanston, Y. P. S. C. E., 5; Wheeling, 23.44; Income from real estate, 364; from sale of pin and key, 2.15; th. off. from a friend, 2.50; a friend, 10; Mrs. Linsley, 1.40, 1,490.62

CHIPPEWA.—West Superior, Bd., 5.00

DENVER.—Denver, Central Ch., 31.25; Syn. off., 10, 41.25

DES MOINES.—Adel, 10.43, Albia, 10; Des Moines, Central Ch., 36.37; Westminster Ch., 21.25; 6th, Bd., 2.35; Dexter, 16.05, Primary S. S., 1, Willing Workers, 50 cts., E. Des Moines, 12.12; Indianola, 6.06; Lucas Bd., 2.42; New Sharon, 5; Winterset, 17.35; Olivet, 4.22, 145.12

DETROIT.—Detroit, Memorial Ch., Cheerful Laborers, 25; 2d Ave. Ch., 50; 3d Ave. Ch., 42.18; Milford, Y. L. S., 25; Northville, 26.40; Ypsilanti, 80 cts., 169.38

DUBUQUE.—Dubuque, 2d, 26.86; Hopkinton, 5; Independence, 18.70; Oelwein, 2.50; West Union, Willing Workers, 1.41, 54.47

FORT WAYNE.—Columbia City, 7; Elkhart, S. S., 30; Ft. Wayne, 1st, 8.25, legacy of Mrs. A. H. Hamilton, 250; 2d, 14.27 (the 13 credited to this church last month was from Mrs. Wells's B. Cl. of 1st Ch.); Kendallville, S. S., 9.51; Lima, 5, 324.03

FREEPORT.—Polo, 19.50

HURON.—Sandusky, 12.00

INDIANAPOLIS.—Franklin, 75; Indianapolis, 1st, 100; 2d, 200; 4th, S. S., 10; Tabernacle Ch., 151.65, Infant Cl., 5.32; Whiteland, 8.50, 550.47

IOWA.—Fairfield, 50; Mt. Pleasant, 5; Keokuk, 7.10, 62.10

IOWA CITY.—Davenport, 1st, 50, King's Daughters, 25, S. S. and Pansy Band, 50; Iowa City, 37.50, S. S., 22.54; Keota, 12; Malcom, 5; Muscatine, 40; Tipton, 43.16, King's Daughters, 3.60; Washington, 37.41; West Liberty, 32.83; What Cheer, King's Daughters, 1.50; Wilton, 25; Williamsburg, King's Daughters, 6; Miscel., 7.31, 398.85

KALAMAZOO.—Kalamazoo, 1st, a member, 100; bequest of Mrs. Olive S. Chamberlain, 3,200, 3,300.00

LAKE SUPERIOR.—Ishpeming, 23; Menominee, 6.15; Sault Ste. Marie, 10, 39.15

LIMA.—Findlay, 26; Lima, Mrs. Fowler, 5, King's Daughters, 10.50, 41.50

MANKATO.—Mankato, 7.40; Redwood Falls, 29.69; Winnebago City, 29.63, 66.72

MATTOON.—Ashmore, 9, S. S., Christmas off., 17; Charlestown, 5.80; Vandalia, 12.50, 44.30

MADISON.—Cambria, 10; Mineral Point, 3; Madison, pr. off., 92.79; Portage, 7.28, 113.07

MILWAUKEE.—Beaver Dam, 3; Milwaukee, Immanuel Ch., 100; Mrs. Wm. W. Macomber, 25, 128.00

NEW ALBANY.—Charlestown, 9.75; Corydon, 5; Hanover,

7; Jeffersonville, 32, Progressive Pilgrims, 5; Madison, 1st, 25, Y. L. B., 25; 2d, 15; New Albany, 80.35; 2d, 10; 3d, 16.22; Salem, 15.10; Vernon, 27.08; Vevay, 1.12, 273.62

NIOBRARA.—Ponca, 25.00

OMAHA.—Omaha, 1st, S. S. Christmas off., 6.13, Birthday box, 14.59, 20.72

OTTAWA.—Waltham, 62.30

PUEBLO.—Colorado Springs, 1st, 250, Y. L. S., 5.70, Mary Rice Circle, 10.01; Monte Vista Bd., 40; Pueblo, 1st, 25; S. Pueblo, Mesa Ch., 48.05, Y. P. S. C. E., 2.68, 381.44

ROCK RIVER.—Millersburg, 9.77

ST. PAUL.—Macalester, S. S., 5; Minneapolis, Bethlehem Ch., 37.47, Y. P. S. C. E., 8.75; Highland Park Ch., 35; Westminster Ch., 411.49, S. S., 60, Y. L. M. S., 60; E. Minneapolis, Andrew Ch., 12, Oliver Ch., 33.45; St. Croix Falls, 9.12, 672.28

SCHUYLER.—Clayton, 5; Monmouth, 50; Perry, S. S., 6.50; Wythe Ch., 7.50, S. S. B., 18.25, 87.25

SPRINGFIELD.—Irish Grove Ch., 1; Jacksonville, State St. Ch., 8.60, S. S., 14.70; Westminster Ch., 36, Y. L. S., 26; Lincoln, 1, S. S., 90 cts.; Macon, 1; N. Sangamon Ch., 31; Petersburg, 35 cts., S. S. B., 65 cts.; Pleasant Plains, 3.85; Springfield, 1st, 21, Y. L. B., 1, S. S., 1; 2d, 22.25, S. S., 1; Unity Ch., 1; Virginia, 2, 174.30

WINNEBAGO.—Stevens Point, S. S. M. B., 7.74

VINCENNES.—Evansville, Walnut St. Ch., The Messengers, 55, Grace Ch., 65; Terre Haute, Hawley Bd., 5, 125.00

MISCELLANEOUS.—A friend of Oroomiah Seminary, 100; Avoca, Ia., Mrs. Ada W. Fitch, in memory of Eddie Chambers, 20; interior subscription, per Miss Weed, 1, 121.00

Total for month,	$9,349.27
Previously acknowledged,	30,108.56
Total from April 20, 1889,	$39,457.83

MRS. C. B. FARWELL, *Treas.*,
CHICAGO, Feb. 20, 1890. Room 48 McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for February, 1890.

BINGHAMTON.—Binghamton, 1st., 87.50, S. S., 50; North, Miss. Bd., 10; West, King's Sons, 5; Cortland, 20.50; McGrawville, 21; Owego, p. off., 25.15, 219.15

BOSTON, MASS.—Lowell, 25; Manchester, N. H., p. off., 2; Newburyport, 1st and 2d, 40; Portland, Me., 7.50; Providence, R. I., 20; South Boston, p. off., 26.07; South Ryegate, Vt., 2.75, 123.32

BROOKLYN.—Duryea, S. S., 32; 1st, 16.59, p. off., add'l, 50 cts.; Greene Ave., 5.25; Lafayette Ave., Cuyler Bd., 25; Memorial, 23.33; Ross St., 21.30; 2d, 94.66; Throop Ave., 9.87, S. S., Miss. Soc., 29.17, 257.67

BUFFALO.—Buffalo, Bethany, 44.50, Lazarus Club, 25, Mary and Martha Bd., 50; North, 25.15; Wells St., Y. P. S. C. E., 12, S. S., Infant Class, 3.03, p. off., 8; Jamestown, 1st, S. S., 7.50; Portville, Y. L. S. 20, 195.18

CAYUGA.—Auburn, 2d, 1.03, Individuals, 52; Westminster, Busy Bees, 2.25; Genoa, Miss. Bd., 5.50; Ithaca, Do What We Can Bd., 59.31; King's Ferry, 9; Port Byron, Easter Bd., 2; Weedsport, 31.03, Christ's Jewels, 6.50, 169.52

EBENEZER, KY.—Ashland, 15; Dayton, 7; Greenup, 5; Lexington, 2d, 50, Y. L. S., 25; Ludlow, 1st, 5.13, 107.13

GENESEE.—Attica, p. off., 30; Batavia, p. off., 125; Corfu, p. off., 7.20; Warsaw, Y. L. Bd., 25, 177.20

HUDSON.—Florida, 1st, Gleaners' Bd., 30; Middletown, 2d, Helping Hand, 25; Port Jervis, Rays of Light, 10, 65.00

NASSAU.—Bellmore, 2.86; Huntington, 1st, 19; Jamaica, Cheerful Givers, 35; Newtown, Miss. Bd., 2.92; Smithtown, 15, 74.78

NEW YORK.—Brick, 65.40; Fifth Ave., 1,000; Harlem, 100; Ladies' Christian Union, 60; Madison Square, 980.62; Scotch, 555; University Pl., 400; West, 300, 3,461.02

NIAGARA.—Lockport, 1st, King's Guards, 7.00

NORTH RIVER.—Amenia, 10; Newburgh, Calvary, Earnest Workers, 10; Union, 38, Miss. Cir., 20; Rondout, 7; Smithfield, 6, 91.00

ROCHESTER.—Avon, Central, 5; Brighton, 7; Geneseo, 30; Lima, 30; Livonia, 10.84; Rochester, Brick, 400, Y. P. S. C. E., 40; Calvary, 24.53, Children of the King, 47 cts.; 1st, 100; North, 19.79; St. Peter's, Y. L. S., 15, Special, 40; 3d, 10, Y. L. S., 25, S. S., 25.86; Westminster, Miss. Bd., 15; Scottsville, Miss. Bd., 15; Sparta, 1st, 16; 2d, 13.42, 842.91

ST. LAWRENCE.—Canton, 15.00

SYRACUSE.—Amboy, 18; Baldwinsville, 16; Cazenovia, Ready to Help Soc., 20; Fayetteville, 9.11, Miss. Bd., 16.56; Jordan, S. S. Soc., 10, Soc. C. E., 1.60; Mexico, 2.95; Oswego, Grace, 25; Pompey, 23.50; Syracuse, 1st, 134, p. off., 47.25; 4th, Standard Bearers, 1st Div., 43.75; 2d Div., 16.82; Memorial, 40, 424.54

TRANSYLVANIA, KY.—Danville, 2d, 61.83, p. off., 38.17, Little Gleaners, 30; Lebanon, 1st, 15, 145.00

WESTCHESTER.—Bridgeport, Conn., Hope Bd., 35; Hartford, Conn., Christian Cir., 20, S. S., 20; New Rochelle, 5; Peekskill, 1st and 2d, 24, Helping Hand Bd., 100, Boys' Bd., 25; Stamford, Conn., King's Daughters, 30; Yonkers, Westminster, 25; Children of C. W. Shane, 5, 289.00

MISCELLANEOUS.—Albany, N. Y., Miss D. M. Douw, 500; Calendars, 240.25; Danville, Ky., A friend, 200; From a few women in a country neighborhood, 5; Leaflets, 32.04, 978.19

Total,	$7,642.61
Total receipts from April 1,	$37,048.52

Error in February magazine: North River Presbytery.—Cornwall-on-Hudson, p. off., 12, should read Cornwall-on-Hudson and Canterbury Chs., p. off., 12.

MRS. C. P. HARTT, *Treas.*,
53 Fifth Ave., N. Y. City.
MRS. J. A. WELCH, *Asst. Treas.*,
38 West 34th St., N. Y. City.

BOX LIST.

From the Mission Band of the First Church, Brooklyn, to the Girls' Boarding School, Mexico City, Mexico.

Receipts of Woman's Presbyterian Foreign Missionary Society of Northern New York to February 27, 1890.

ALBANY.—Northampton Bd., 2; Saratoga, 1st, Bd., 47; Albany, 3d, 256.88; Albany, State St., 575, Bd., 65; Albany, West End, Bd., 5; Schenectady, East Ave., 10; Albany, Madison Ave., 10.04; Galway, 45.25, Bd., 10.75; Sand Lake, S. S., 30; Schenectady, 1st, 45.22, Bd., 116; Albany, 6th, 85; Jefferson, 7.50, S. S., 7.75, 1,318.39

CHAMPLAIN.—Black Brook Bd., 5.04; Malone, 21, 26.04

COLUMBIA.—Catskill, 73; Spencertown, S. S., 5; Hudson, 50; New Lebanon, Bd., 6; New Lebanon, th. off., 4, 138.00

TROY.—Lansingburgh, 1st, 41.45; Troy, 2.15; Cohoes, 22.82; Malta, 7; Sandy Hill, 43; Troy, Second St., 77.50, S. S., 30; Troy, Westminster, 10.50; Fort Edward, 9; Waterford, 107.33, Bds., 30; North Granville, 26; Troy, Woodside, 36; Glens Falls, 135, 577.75

Total,	$2,060.18
Special gift,	7.92
Previously reported,	996.40
Total from April 20, 1889,	$3,064.50

M. E. CHURCH, *Treas.*

Receipts of Foreign Fund of the Woman's Presbyterian Board of Missions of the Southwest, to February 30, 1890.

AUSTIN.—Austin, 1st Ch., W. M. S., 26.60

HIGHLAND.—Atchison, Y. L. M. S., 5.00

KANSAS CITY.—Butler, 17.60; Creighton, 1st Ch., Olive Branch Mission, 2.79; Knobnoster, 3; Kansas City, Hill Memorial Ch., Cheerful Helpers, 70 cts.; Tipton, 5, 29.09

OZARK.—Carthage, 40.30; Irwin, 2.50; Mt. Vernon, 3; Springfield, Calvary Ch., Y. L. M. S., 50, 95.80

PLATTE.—King City, 16.28; a little child, 55 cts.; St. Joseph, Westminster Ch., W. M. S., 5.25, 22.08

SOLOMON.—Abilene, Willing Workers, 5.50; Ellsworth, 5.80; Lincoln, Harmony Treasure, 4; Mankato, 4.33; Wilson, 2, 21.63

ST. LOUIS.—Bay, 10; Drake, Emanuel Ch., W. M. S., 10; St. Louis, Washington and Compton Ave., Armor Bearers, 30; 2d Ch., Wall Builders, 50; West Ch., Infant Cl. and M. B., 15; 1st German Ch., W. M. S., 15; Webster Groves, 10; Woolam Zoar Ch., W. M. S., 10, 150.00

TOPEKA.—Idana, 7.50; Manhattan, 22.50; Rossville, 3.67; Topeka, 1st Ch., W. M. S., 8.50; Westminster Ch., W. M. S., 3.86; Vinland, S. S., Infant Cl., 12.25, 58.28

MISCELLANEOUS.—Osborn, Kan., 5.00

Total receipts for Foreign Fund during the month, $413.48
Previously acknowledged, less $70 on acc't of Mrs. Wade's transference to Home Mission Board, 3,143.82

Total receipts for Foreign Fund since Apr. 1, '89, $3.557.30

MRS. J. M. MILLER, *Treas.*,
1760 Missouri Ave., St. Louis, Mo.

INFORMATION CONSERVATION, INC.